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FROM

STUDIES IN THE HEBREW AND GREEK SCRIPTURES.

BY

L. W. MANSFIELD,

AUTHOR OF "UP-COUNTRY LETTERS," ETC.

ἐκκλ-᾿Εκκλησία—CONGREGATION.

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PREFACE.

THE "body of Christ" is that congregation of the faithful,—some of whom—a great host—have already crossed the flood, and are now dwelling with Him in His own presence in glory ; and some—a great host also—are now dwelling with Him here, in trials and tribulations ; and some—we know not how many—are yet to appear and take their places in this pilgrimage, amid these same trials and all the hard experience of life, in a *body of flesh and blood*.

When they appear, they are in due time "called,"—becoming the *kletoi* of the New Testament.

They are the *elect*—*eklektos*—(*ek-lego*—chosen from).

They belong to—and do themselves constitute—the assembly or congregation "*called out of*" (*ek-klesia*) which is the *body of Christ*.

They have the Comforter—the Paraclete—(*Para-kletos*)—"to teach them all things."

There is, therefore, a *calling* (*klesis*) an *election*—(*ek-logē*): an *assembly*—(*ekklesia*) and a *Teacher*,—(*para-kletos*.)

In addition to these words—*kletoi*—*para-kletos*—*klesis*—*ek-klesia*, and others from *kaleo*, to call, we have the well-known composite forms *en-kaleo*,—to accuse—*ek-kaleo*,—to call out of,—*epi-kaleo*,—to call upon,—*meta-kaleo*,—to call hither,—*para-kaleo*,—to call for, invite to come,—*pros-kaleo*,—to call to,—and *sugn-kaleo*, to call together ; and while all these words and their branch forms, spring from this one root, [*kaleo*] this word itself, no doubt, comes from the Heb. *kol*, "voice ;" whence we

have the *Hebrew kahhal*, to call, and *kahal*, "congregation." These papers have been written chiefly to show the coincidence of the Hebrew and Greek terms, in the Old Testament, as they are used to designate the people of God, whether gathered for worship, or for other purposes ; so that we have these terms in the Old Testament everywhere equivalent, and in seventy-four places coincident,—to wit,—*kahal*, *ekklesia*, congregation.

The word *kaleo* is used in the New Testament in 142 places—*en-kaleo*, [7] *epi-kaleo*, [30], *meta-kalea-moi* [4], *para-kaleo* [109], *pros-kaleo* [30], *sign-kaleo*, [8], and the *ekklesia* [115].

We see from these instances how much of Christian life is indicated, and how much is involved, and how much is found, to the great joy of all the followers of Christ, in the many different forms and combinations of the Greek *kaleo* ; and also the beauty and harmony of the grouping of these forms around the one centre, one of their own kindred, about which they all stand, and in which they all converge, to wit—the *ekklesia*—the blessed company of all faithful people, and the Body of Christ.

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THE CONGREGATION.

I.

THE GREEK EKKLESIA (1).

THE Greek word in the New Testament, which with three exceptions is everywhere translated by the English word *church*, is *ekklesia*, the meaning of which is *an assembly or congregation of people*.

The word is from *ekkaleo*; *ek*, out of, and *kaleo*, to call. This word *kaleo* is used also, in these passages,—“whom he did predestinate, them he also *called*, and whom he *called*, them he also justified,”—“The God of all Grace who hath *called* us unto His eternal glory by Christ Jesus.”

Ekklesia, in the classics, means “an assembly of the people, convoked by heralds.” This gives the idea very clearly, *i. e.* a body of people called together in one congregation. Called out of, includes the idea of separation from others.

If, in a heathen land, or any country where Christian worship was forbidden, a man was to go around through a neighborhood, or a city, and stopping at different doors, should call out one, and another, and another, the people so called together, and gathered in one assembly, would

be the *ekklesia*, or church of Christ, in that place, if they were His true and faithful disciples. They would not be *complete* in all their appointments, if they were without a ministry, but still (*in the circumstances mentioned,*) they would be an *ekklesia*, an assembly of God's faithful people.

But, as the church of Christ in its completeness, is an *organized body*,—if, in a neighborhood where churches are organized, the members of these different churches meet together, as at a prayer-meeting, that cannot be called a church, although for its own special purposes, it may have all the efficiency of a regularly organized *ekklesia*.

But I desire to avoid going into subtle and nice distinctions, although I am tempted that way as much as any man can be. The object of these papers, will be to get at the plain, general, obvious meaning of terms in the original Greek text. Those of the *ministry* call for so much careful search, they are necessarily deferred, for the present, but they will come in (God willing) in their place in the series. Of course these papers will be written from the Protestant stand-point, and the search for the facts to be found, will be made in the Protestant record. There will be no reference therefore, to the Roman Catholic Church, as their claims are founded upon their own version of the scriptures, and upon their own traditions. "Let every man be satisfied in his own mind."

There are certain words, such as *church*, *minister*, *deacon*, *presbyter*, *bishop*, *faith*, *gospel*, that are so vague and undefined in the minds of some, and so overloaded in the minds of others, it will be refreshing to get at the original, first meaning of these words; and that is about all I propose to do. It will not be the offering of opinions, (which

from a layman, might be impertinent,) but a statement of facts, as found.

The first important fact, in regard to this word *ekklesia*, is that it is the word which Christ himself used both at the beginning and the end of the New Testament, *i. e.* the word spoken by Christ as rendered by Matthew into Greek, and the word given to St. John, by direct inspiration, is the same,—*ekklesia*—although, in the first instance (“on this rock I will build my “*ekklesia*”) the meaning is the universal church—the whole company of God’s people ; while in Revelations, the plain reference is to local congregations ; to wit, the seven churches of Asia.

Without going into particulars, then, the church means the *people of God*. Not the ministers, not the clergy, not bishops, priests, and deacons, nor a presbytery, or synod, or ecumenical council, but the whole number of Christ’s ransomed children, including, of course, ministers, pastors, and all the ministry by whatever word you designate them. So in any local church or *ekklesia*, the meaning is the assembled children of God. They, with the minister, are Christ’s church in that place. In certain exceptional cases, also, the people or congregation alone, *i. e.* without a minister, form the church, in that place, or parish.

Ministers and delegates may *represent* the church, but they do not constitute the church, any more than Congress constitutes the people. It is important to notice this distinction, for as in the world’s history we find occasionally some bold man getting the power into his own hands and claiming to be *the State*, so also, Christ’s ministers, at various times in the history of the church, have “lorded it over God’s heritage,” and claimed to be *the church*.

The church is God’s heritage ; it belongs to Emmanuel.

It is the property of the Lord Jesus Christ, the Saviour of the world. It was bought with His own blood, and the title, and the government are in him, and the names—they are the names that are written in the Lamb's Book of Life.

“And he said unto me, these are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne of God, and serve Him day and night in His Temple, and he that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.”

II.

THE GREEK EKKLESIA (2).

IN stating that there are exceptional cases, where a congregation alone forms the church, nothing more is meant, than the very common instance of a church being without a pastor, or rector. And this is stated to keep the idea clear in the mind, as to *who* mainly constitute the church. This is not to under-rate, in the slightest degree, the office, or the work, of the ministry. Any vacant parish soon tells its own story about that.

The minister is the one in charge, but the people form the congregation, or assembly, and if without a minister,

they are still the *ekklesia*, in the primitive, original meaning of the word (*congregation*,) as already fully explained.

Some years ago, the parish of St. John's was without a rector, for fifteen months. I was then the junior warden, and the senior warden and myself conducted the services, except on communion Sundays, during the whole of that period.

Will any one say that the services were void, or illegal, or that St. John's church was vacated, in the sense of not being a church, in that period? But the wardens were not in any sense ministers—although licensed to read. In these cases, it is plain that the congregation are the church, in that parish.

Christ being the only head of the church, and not only of the whole universal church, but of every local church or congregation; it follows that if the spirit of Christ remains in such a congregation, then that congregation is a true *ekklesia*, although for a time without a minister; while a congregation and minister, without the spirit of Christ, would not be a true *Ekklesia tou Theou*, because lacking the source of life. Christ being always Himself the chief party in the congregation, and Himself the one object of worship, and having said that where even two or three are gathered in His name, He is in the midst, there are, *in such a company*, all the elements *called for*, for acceptable worship, and for true church work; *i. e.*, He has not made it essential that there should be a minister present, *before* there can be worship, and communion with Him.

For this reason, I have always held, that prayer-meetings, (when the spirit of God is evidently present,) have that testimony (the very best, and the only reliable testimony we can have) of being true worship and church work.

Whether such work is recognized, by others whose views may be different, is not near so important as whether it is recognized, and encouraged by the Great Head of the church; unto whom, and through whom, and by whom are all things.

But it must be borne steadily in mind, that in these papers, we are searching chiefly, and mainly for the underlying law,—the *initial* and *fundamental* principle, without which there can be no accepted *Ekklesia tou Christou*, or church of Christ; and that law and principle we find to be only in the elements of a true worship, (whether lay, or clerical); but because the church is a body,—made up of individuals—it is (when gathered together,) a *congregation*, or assembly (of Christ's followers).

Here is where we *begin*. Two or three may be enough for this beginning (hundreds—thousands—of the churches of Christ have begun in that way). If to these two or three, there are added, “such as shall be saved,” we soon have a little congregation, and now we go on, and become an organized society, and from this beginning we build up a local church, and appoint, or choose officers, some clerical and some lay, “for the perfecting of the saints,” (*agiois*) literally those who are thus separated from the world “for the work of the ministry;” “for the *building up*,” (N. T. “edifying”)—“of the body of Christ.” And for this, in St. Paul's time, some were “apostles, some prophets, some evangelists, and some pastors and teachers.”

But where did these men come from? Out of the skies, or from some other planet? Or even from Heaven itself? If they had they would not have been of any use. Christ Himself was compelled, by the terrible facts of the case, to come and dwell in a human body, before He could save us, or lift us up.

These men, then, were of themselves—the people ;—of their own order, and rank, and of like passions, chosen *out of the congregation or ekklesia*, according to their gifts, or qualification, whether natural or acquired ; and then ordained, or appointed in due form, some for one work, and some for another ; *i. e.* some for purely lay-work, and some for the work of the ministry, whatever that may be.

It may be objected here, that we have all the time been speaking of *Christian* men, and the question may be asked, where did *they* come from ? Were they *born* Christians or have they been taught, and if so, who were the teachers ? This is a fair question, and we must take it up, in due course. It involves the question of church authority, and where it is vested. It is safe to say, however, at this stand-point—that whatever may be the source of the appointing power, the parties appointed must be, as already stated, from, and of the people—from and of the *ekklesia*, or congregation. (In the first church, this was literally carried out—men out of their own ranks, and known to all the people, were the men that were chosen.) In other words, they must first be followers of Christ and members of His church, before they can be appointed to any office *in it*. A celebrated writer, formerly a Regius Professor in the University of Oxford, has the following : “To have a ministry in the church, is a great honor, and a great responsibility ; yet in both, it is inferior to the privilege of being a member of the church. In our heavenly commonwealth, the *Jus Civitatis* is a thousand times greater than the *Jus Honorum*.”

In another paper, we shall look for the church, (*ekklesia*), in the scriptures of the Old Testament.

III.

THE GREEK EKKLESIA (3).

It must not be supposed that the word *congregation* is merely one of different renderings of the word *ekklesia*. It is *the* rendering—the only original *literal*, equivalent—the only true translation of the word. But of course, this is not to say that the word expresses *all* that we now mean by the church of Christ. *No one word* can express this in its literal, etymological meaning, but when we come to define what we do mean by the word *church*, we are obliged to go back to its literal substructure, to wit—*congregation*.

Accordingly in the church of England and in the Protestant Episcopal church in this country, “the visible church of Christ,” (in evident reference to the invisible and universal church, *article 19*) is said to be “a *congregation of faithful men*, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ’s ordinance, in all those things that are, of necessity, requisite to the same.”

A *congregation* of faithful people—meaning those who have a true faith in Christ, and are also his true followers—these, with a ministry alike true and faithful, constitute, (according to the articles of the Episcopal church) the *ekklesia tou Christou*,—Christ’s church.

A short way of expressing it would be—a congregation of the faithful.

So I have seen it stated, but have not had time to

verify it, by my own reading—that the Greek phrases, *laos theou* and *ekklesia theou* (the people of God and the church of God), in the Septuagint translation of the Old Testament, are used everywhere, in these scriptures, as synonymous terms. (The word *laity* is from this very word *laos*.) “Any distinction between these terms, *laos theou* and *ekklesia theou* would have been pronounced inconceivable, by the Jews, as being a distinction between the church and its constituent members.”

Here, then, we have a beginning—that *the people of God*, and *the church of God* are identical, *i. e.* one, and the same. This is the first broad and clear statement of what is meant by the church. This, also, is beyond all others—the *primitive* idea, and the *primitive expression* of it, for we cannot go any further back than the Old Testament scriptures, and this is the Old Testament teaching of what is expressed by the Greek word “*ekklesia*,” as found in the Greek translation of the Hebrew scriptures before the coming of Christ.

Accordingly when Christ appeared, and took up *the same word* (*ekklesia*), and when St. Paul and St. Peter and St. John and other New Testament writers used the same word, so that it is found more than one hundred times in their writings, we are not surprised to find that the word carries the same meaning (for the church of God is always one, and the same) but we are a little surprised to find the word translated differently, to wit,—one way in the Old Scriptures, and another in the New. It has reference to the same people—the people of God—*o laos theou*, under different dispensations, one the Jewish the other the Christian. Both alike, God’s chosen people.

We see no sufficient reason why the same Greek word should not be rendered by the same English word in both

Testaments ; but in the Old Testament we find *pasa e ekklesia Israel*, used as synonymous with *pan to ethnos Israel*—the whole people, or the whole nation or commonwealth of Israel,—and *ekklesia agione*, and *ekklesia osione*, translated “the congregation of the saints,” (*agione* and *osione* meaning “the saints”—Psalms lxxxix. 5, and cxlix. 1,) and nearly everywhere in the Old Testament, the word *ekklesia* is rendered “congregation,” or “assembly,” or by some word of like import, while in the New Testament we find, always, *ekklesia*, the church; *ekklesiais*, the churches; *ekklesia tou Theou*, the church of God, and used with this rendering, and with this only—a few instances excepted—in all the New Testament scriptures.

Of course, we all understand that there is a wide difference between the Jewish church and the church of Christ (in their administration), but in their constituents, they are mainly identical, and whatever the sum of the differences may be as to government and worship, if the New Testament writers did not choose to *designate the difference* by the selection of a *different word*, then we see no reason why the English translators should do so 1600 years later.

If we examine the Hebrew text, to see if the word there used is the same, and has been correctly translated in the Septuagint, we find the Hebrew word there used is *kahal*, an exact equivalent of the Greek *ekklesia* and the English *congregation*. Accordingly the Hellenist Jews translated their own word, *kahal*, by the Greek word *ekklesia*, which our translators in the old Testament, have rendered by the true word *congregation*, and which, as we have already stated, the Lord Himself used, when he said to Peter, “On this rock I will build (*my*) *moutane ekklesian*.”

The only statement that I have seen in reference to this fact—the selection of a different word in the New Testament, is the following from Dr. Schaff:

“The word was translated (*originally*) *congregation*, and was so written in *all the old Bibles*, (*Wickliff’s excepted*) before the time of Elizabeth, but the Bishop’s Bible substituted for it ‘*church*,’ and this, by express direction of King James, was retained in the revised and authorized version of 1611.” Dr. Schaff also states that “the German protestant translators and commentators—(Luther, John Friedr von Myer, Stier, De Wette, Ewald, H. A. W. Myer and Lange)—render : *Gemeinde, congregation*.”

If the question is asked, *why* the word *church* was substituted for the literal rendering, (*congregation*), I am not sufficiently read in the history of that time to reply. Its compactness and brevity may have been one recommendation, and its habitual use at that time may have rendered it a sufficient equivalent for the Greek term, although confessedly not an exact equivalent.

No one would care to change the word now, for we all know what it means ; but there is no harm in keeping the original and primitive signification of it bright and clear.

But that which is contained in the word, *beyond* this original and primitive meaning, may have been the reason of selecting a word comparatively vague and undefined, as one that would hold more of what Christ meant, (prospectively) in the *ekklesia*, than could ever gather about the sharp-drawn word *congregation*, or *assembly*.

But on the other hand if a word of indefinite expansion is wanted, as to numbers, surely nothing can be more grand than this,—nothing that can so well fill out to us the idea of the “great host, which no man can number of

all nations, and kindreds, and people, and tongues,"—as this plain old word, "*congregation*."

If some word could have been found, which, having this as a foundation, could have also included or indicated all that we mean by the church, in its organization, in its authority, in its permanency, as of the things that are eternal, in its catholicity as embracing all the true children of God, and of its progressive increase in heaven and earth,—it might have been desirable; but even then, the beauty and the glory of it could never have been put into human language; and we must all wait till we get to heaven, before we shall find the words that can express even the most shadowy picture of what it is to be.

Let us wait; and as to what is the most true, and the most acceptable, and the most genuine *loyalty to Christ's church*, let there be no manner of doubt, that it is to be sought for, and found,—*only in true loyalty to Him*.

On this basis, and this only, we can all meet and worship together, even now; and on this only, can we ever meet, in the city of our God.

IV.

THE HEBREW KAHAL (1).

THERE are two Hebrew words in the original Hebrew text of the Old Testament which are translated by our words, "*assembly*," and "*congregation*," and to a careless reader, would seem to be used as synonyms. The word *adath*, (or *kol-adath Yisrael*) is used chiefly to express the gathering of the people together, for any ordinary purpose, as where it is said, "*the whole congregation of Israel*," journeyed, etc. But when we find "*the whole assembly of the congregation of Israel*," then we read in the Hebrew, "*kol kahaladath Yisrael*," and when we read "*the congregation of the Lord*," then we have in the Hebrew "*kahal Jehovah*;" the Hebrew word *Jehovah*, being rendered by our English word "*Lord*," and in the Greek, by, the word *kurios*. Accordingly in the three languages, we have, (Hebrew) *kahal Jehovah*, (Greek) *ekklesia kuriou*, and (English) *congregation of the Lord*, as found in the words written by Moses about 3300 years ago, then by the LXX. in Greek over 2100 years ago, and then by our translators in that which has been our standard Bible 259 years. These words must be considered as fair equivalents, one of the other, at the time they were written. It will be seen that the Hebrew *kahal* may have a special significance. With a view to see what this significance is, or what it is not, I propose in other papers to give all the passages in the three books, where the word first appears,

to wit, Exodus, Leviticus and Numbers, and a sufficient number also, in other books of the Old Testament.

In the Greek, there are two words used nearly as synonyms, *sunagogen*, from *sun-ago*—to *gather together*, and *ekklesia* from *ek-kaleo*, to *call together*, or to *call out of*. These words are never used as synonyms, in the New Testament (or very rarely, if at all), but in the Old Testament they are used somewhat indifferently, the one for the other. In the three books, (Exodus, Leviticus and Numbers,) the Greek translators (the LXX.) use only the word *sunagoge* or *pasa sunagoge*, or *pasan sunagogen uione Israel*, “all the congregation of the children of Israel.” In these passages, the Hebrew is, *col-adath bene Yisrael*; but when we have in the Hebrew text, “*col kahal adath beni-Yisrael*,” then we find in the Greek (in the first instance) the additional word, *plethos*, to express the fullness, or completeness of the congregation—and this, in our translation, is “the *whole assembly of the congregation of the children of Israel*.” In Deuteronomy (possibly translated a few years later) the word *sunagoge* is generally dropped, *i. e.* as rendering of the word *kahal*, and the word *ekklesia* is used, and is first translated in our version, by the word *assembly*, and afterwards by the word *congregation*, as already quoted in the phrase “congregation of the Lord.” These terms are repeated six times, in one chapter—*kahal Yehovah*—(*ekklesian Kuriou*) *congregation of the Lord*.”

But we find this *kahal*, at the institution of the passover (Ex. xii. 3–6) the very beginning of the church of God, or at least of the Jewish church as an organized body.

Thinking it may be a matter of some interest, in Bible classes, I will, in another paper, give the references, omitting all passages, except those in which I find the

kahal in the Hebrew text; and giving those only. The significance of the word arises in part from its being rendered by the word *ekklesia*, the very word that is used in the New Testament so often, and always rendered by our word *church*: and by the suggestion that may arise that possibly the word *kahal*, is the very word that the Saviour Himself used, in the passage in St. Matthew, so often quoted. The gospel which St. Matthew is said to have written first, in the Hebrew tongue, (and then in the Greek, which we now have,) must have contained the word, and if the Saviour spake in that language, then, unless the dialect had changed materially, He may have used the same word, which Moses wrote so often, 1,500 years before; and which had immediate reference to Himself—*kahal* [Yehovah.]

Our main object will be to see what the word stands for, in the Old Testament.

V.

THE HEBREW KAHAL (2).

THESE papers are not written for theological students or for professional men already familiar with the facts stated; in other words, not for those who have been over the ground, but for those, who, like myself, have not hitherto even taken a look at the ground—*i. e.* the original premises,—the languages in which the scriptures were first written. I shall be excused, therefore, for making explanations, which to others would not be needed; and a word or two seems to be called for at this time before examining the Old Testament for the word *kahal*.

1. The word *ekklesia* is found 114 times in the New Testament, and perhaps as often in the Old. If our translators had rendered it *church* in the Old Testament as they have in the New or *congregation* in the New, as they have in the Old, our idea of the church, *i. e.* of what it is and what it is not—of what constitutes a church—what the elements are, and in what manner they come together, and become one body,—would have been less confused, and every way more true and more sharply defined than it is now. But as we do not find the word in the Old Testament writings, we are apt to think that there was no church before the coming of Christ. The fundamental idea, however, is pretty clear in the minds of most Christians, that the church of God consists substantially of the people of God. Now, if, with this clear conception, we had found the word *church* used to denote the great congregation—the congregation of Israel—the people of God,—we should then have been prepared to enter more fully into the idea of what Christ meant when He said, “on this rock, I will build my *ekklesia*.” In other words, if we had found the word *church* repeated a hundred times in the Old, as it is in the New, we should have kept the idea of it, in its unity and identity, as one and the same. Now this is precisely what the sacred writers did. They used *the same word in both the Old and New Testament*, and that word is *ekklesia*. The literal rendering of which is *congregation*, or *assembly*. But on the other hand our English word *church* has no synonym, and is always used—and very properly so—in one sense, but the originals in both the Hebrew and the Greek, are occasionally used for other purposes. The result is—

2. There is no one word in the original text of the Bible *i. e.* in the Hebrew of the Old, or in the Greek of

the New Testament that is *always* used in the exclusive sense of our English rendering. For instance, we never say "the church of the wicked." The term we use has an exclusive and inclusive reference *always* to the people of God, and by no possibility, to any other people. It means, also, (in our usage, but not in the scriptures) the *house* of God, but when used for an assembly, it always means an assembly of God's people.

But in the Old Testament we have "the assembly of the wicked," and "congregations," having no reference to worship, and in such cases, the same words are sometimes used, as, in other cases, are used, where the congregation is the church of God. This is the case, both in the Hebrew text, and in the Septuagint, and not only so, there are two words in each language, used with these different meanings, as already noticed. Thus *kahal*, and *edath* or *edah* in the Hebrew, and *sunagoge* and *ekklesia* in the Greek, are used interchangeably in the Old Testament, (but not always as synonyms, strictly) for different kinds of assemblies. And so, also, in the New Testament the word *ekklesia*, although used 112 times as the *church*, is used several times for other kinds of assemblies, and in such cases is rendered by the word *assembly*, or some other equivalent. These cases, however, in the New Testament, are not frequent, but rare. But in the Hebrew scriptures, this outside use of the words, is more common. The Jews, in fact, had no one word,—no one collective word,—like our English word *church*, that was used exclusively, and Moses makes use of no one term, invariably, until we come to the words *kahal Yehovah*, in Deuteronomy, represented in the Greek by *ekklesia kurion*, ("the congregation of the Lord.") But he uses

the phrase *edath Yehovah*, rendered the same, twice, also in the same book.

Although the *church*, therefore, as a *visible organization*, was more complete, more compact, more separate from the world, more united, and more thoroughly organized, and equipped, in all its appointments during the forty years of its beginning in the wilderness than it has ever been since, the Hebrew language had no one word to express it, other than the words we have mentioned, nor did the people suffer any loss for the lack of it, in any other terms. But the *laws*—the *precepts*—and the *ritual observances* of the church, were written out, and read and rehearsed before the people with the greatest fulness and precision.

All this, the student who looks into the Hebrew text, will find there, but not any one word answering in full to our word *church*.

Suppose that at some missionary station, in a heathen land, a few converts to the doctrines of Christ are gathered together in one body. They meet for worship, and instruction, and they are taught the gospel, but for some years, they receive no teaching about the church, as such. They are and have been, all along, Christ's church, in that place, but possibly may not have even heard the word used.

So, for more than a thousand years before the coming of Christ, the old Hebrews, although they had "the church in the wilderness," had no one exclusive, isolated word to represent it clearly and concisely; but as *all the children of Israel* were in this organization, (unless "cut off") the words used are *kol Yisrael*—(all Israel); *kol edath*—(all the congregation) *kol kahal* (all the congregation) *kol kahal edath*, (all the assembly of the congregation) *kahal ammim*,

(assembly of peoples.) (The *first* use of the word, is in this way in Genesis, xxviii. 3.)

This *first* use of the word in the Old Testament is rendered in the Greek in the plural, and in the *last*, also, in Deuteronomy, it is rendered in the plural—*i. e.* the *first* and the *last times*, that Moses used the word, the Greek translators have rendered it *sunagogas*, and *sunagogais*, to wit, *congregations*; but nowhere else, that I have noticed in the five books of Moses. These, then, are the terms used. Neither Moses, nor the people, in his day, say anything about the church *per se*, neither does the Lord speak of it, in any such way, as when in the body he said “on this rock, I will build my *ekklesia*.” But the Lord God—*Jehovah Elohim*,—christened the children of Israel, by a dearer name, when he called them “*my people*,” and “*my heritage*.” “Ye shall be my people, and I will be your God.”

Now, it is not to be denied, that in our day, there are misconceptions in the minds of some, and prejudices, also in the minds of others, about the meaning of the *word church*. These papers are written with some hope of removing such misconceptions and prejudices so far as these explanations can do it, and by this close inspection of the record, to determine, more clearly, what the church is, and what it is not—*i. e.* in its initial, literal expression, as found in the Hebrew and Greek originals.

But in its highest and broadest sense, we believe all Christians are fully agreed that the church of God includes all His true children, from the days of Abel, down to the last days of this world's administration.

This *catholicity*, or *universality*, we shall find expressed and emphasized in the very *first* use of the Hebrew word *kahal* in Genesis; and the mind of the thoughtful reader,

naturally connects it, with the *last* mention made of it, in Revelations, as “the great host which no man can number, of all nations, and kindreds, and peoples, and tongues.”

May I be permitted to say that I am not writing these papers from any sectional stand-point, or even from any protestant stand-point, as such ; but am simply examining the original statements, in the words used, and put on record.

In the five books of Moses, the word *kahal* appears 35 times. We will give the passages in the next paper.

VI.

THE HEBREW KAHAL (3).

A FEW words more of explanation, before we take up the references.

“The tabernacle of the congregation” is referred to so often in Exodus and Leviticus, it may be well for the student to know, that there is no strictly corresponding word in the Hebrew, for “congregation,” in those passages. The terms are used perhaps a hundred times, and are rendered by Dr. Scott, “the tent of meeting,” (whence possibly our old fashioned word “meeting-house.”)

The Greek rendering is *skenen marturiou*, the tent of witness, or testimony. The words *edath*, or *kahal*, of the Hebrew, or *sunagoge*, or *ekklesia* of the Greek, do not appear at all in those passages. The Hebrew words are *ohel moed*, (or *mohghed*) the tent, or tabernacle, of the *moed*—the *set time*—appointed time—and so it came to be used in the sense of “assembly,” in a few places. Here,

as the *place* where God *met* his people (the place of meeting) our translators rendered it, not improperly, "the tabernacle of the congregation." But as the terms used refer to the *place*, and not to the people assembled, the word *kahal* is not used, nor the nearly equivalent word *edath*, or *edah*.

The *Latin* rendering is the same as the Greek, *tabernaculum testimonii*.

Those who speak, or read different languages, are aware that there are shades of meaning in some words, in almost all languages, which it is impossible to carry over entirely, or translate into another language, unless there is a similarity of construction, which admits of it. Sometimes the word instead of being translated is *transferred*—moved over, bodily—because it fits so well, and at other times, because no full equivalent can be found for it. In the Latin Bible, (the Vulgate) the Greek *ekklesia* is transferred (*i. e.* in the New Testament,) and the structure of the two languages is so much alike that no one unacquainted with the fact would suppose it to be a foreign word. Both reasons, therefore, had some weight, probably, in the minds of the Latin translators, besides the additional one of securing a separate word, not used (in their language) for secular purposes.

On the other hand, where you translate back into any language having these peculiar shades of meaning (as from the Greek or English into the Hebrew), you must use their own words, as a matter of course, or you will not place the thought properly before the minds of those who speak or read that language.

We have already stated that the Hebrew language has two words (*kahal* and *edah*,) used in the Old Testament nearly as synonyms, but not wholly so, but so nearly

that our translators represent them by the words "assembly," or "congregation," for the most part indifferently.

A *Hebrew Testament* has been published recently in London, for circulation among the Jews, and I find on examining the text, that the word *ekklesia* (which is used so often, with a rigid exactness, a hundred times over, in our New Testament, and never by any possibility dropped for a synonym, or a slightly different word), is rendered by them by the two words, as above, *edah*, and *kahal*, and also, by another form of the *kahal*, very rarely used in the Old Testament; to wit, *k'hillah*, and in the plural, *k'hilloth*. This is the same word, but with a different vowel-pointing, and an added letter. The meaning is precisely the same, *i. e.* to us—but to the Jews, there are, no doubt, slight differences of meaning in those words.

We get the difference of meaning, in such cases, from the context.

The following are instances of the different Hebrew renderings of the *ekklesia* in this Hebrew Testament, to wit,—1 Cor. xiv. 4, 12—*edah*;—verse 19th, *k'hillah*; and verse 23rd, ("if therefore the *whole church* be come together,") *both* words, using the old form, *kahal kol edah*, which are the *same terms* used in Exodus by Moses, and rendered "the whole assembly of the congregation." (Exod. xii. 6.)

I must not be understood as quoting this modern Hebrew Testament, just made up, as of *any kind of authority* as to interpretation of scripture. It is used merely to show these peculiarities of the language, which the translators have evidently used to bring the New Testament fairly before the minds of the Jewish people. Whether the rendering is in all respects a good one, I am unable to say.

We are now prepared for the references.

VII.

THE HEBREW KAHAL (4).

The promise to Abraham. “Now the Lord had said unto Abram, I will make of thee a great nation, and in thee shall all families of the earth be blessed. Look, now, toward heaven and tell the stars, if thou be able to number them ; and he said unto him, so shall thy seed be. My covenant is with thee, and thou shalt be a father of many nations. In blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore—and in thy seed, shall all the nations of the earth be blessed, because thou hast obeyed my voice.”

The promise to Isaac. “I will be with thee, and will bless thee—and I will make thy seed to multiply as the stars of heaven,—and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

The blessing transferred to Jacob. Gen. xxviii.: “And Isaac called Jacob and blessed, and charged him, and said—God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be *kahal ammim*—a multitude of people.”

The Greek translators render it, *sunagogas ethnone*, assemblies of nations. The Latin, *turbas populorum*.

This is the first appearance of the word *kahal*, as I find

it. The second place is where this blessing is confirmed to Jacob, direct from the Lord.

2. Gen. xxxv. 11 : "And God said unto him, I am God Almighty ; be fruitful and multiply ; a nation and a *company*—*kahal*—of nations shall be of thee." Greek, *sunagogai ethnone*—assemblies of nations. Latin, *populi nationum*.

3. Jacob, about to die, tells his son Joseph of this blessing, Gen. xlviii. 4 : "God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee,—*kahal ammim*—*a multitude of people*." Greek, — *sunagogas ethnone*—assemblies, or congregations of nations. Latin, *turbas populorum*.

Two hundred years or more after this, these children of Jacob, under Pharaoh, numbered more than half a million of men. This was the *beginning* of the *kahal*. So far the word only carries the idea of a *great number* of people, but a people *blessed* of God, and under his especial care. Accordingly He speaks of them, very soon, as *my people* : "*Let my people go, that they may serve me.*"

For this purpose, they were now to be separated and led through the wilderness. This was the *exodus* of Jacob's children.

Exodus xii. 3 : "And the Lord spake unto Moses and Aaron—speak ye unto all the *congregation* of Israel." This is the first mention in the Bible of a congregation. Here, also, the other Hebrew word *edah* appears for the *first time*, and is always rendered as above, or by the word *assembly* or *company*, and is used very often in these books. The Septuagint renders it *sunagoge*, making it mostly synonymous with *kahal*. It is found at least fourteen times in Exodus. Everywhere in the five books of

Moses where the word congregation is found (perhaps an hundred), outside of these references, the Hebrew word is *edah*, except, as already stated in the phrase, "tabernacle of the congregation," for which a different word is always used; *mishkahn ohel moed*.

We now come to the *beginning* of the organization of the Jewish *ekklesia* (not so named as yet), by an *appointed ordinance*, to wit:

4. The *institution of the passover*, Exodus xii. 5. "Your lamb shall be without blemish, and the *whole assembly of the congregation*,"—*kol kahal adath Yisrael*,—"shall kill it in the evening."

5. The next use of the word was in the desert, when the children of Israel said to Moses and Aaron, Exodus xvi. 3, "Would to God we had died by the hand of the Lord in the land of Egypt, for ye have brought us forth into this wilderness to kill *this whole assembly*,"—*eth kol hak kahol*—"with hunger."

The word being used but twice in this book, while the other word is used fourteen times, the sense of it in reference to the church might seem to be the whole church, in distinction from smaller and separate congregations; and if the word *edah* had been used in the plural, it would be decisive, but in the five books of Moses the word is everywhere used in the singular number only. But it is used, as in "the *company* of Korah," for a detached assembly, a sense in which the *kahal* is never used, that word implying always *catholicity*, the whole commonwealth.

But the other word is used also, quite frequently, in the same large sense, to wit:—"the whole congregation of Israel shall keep it," *i. e.* the passover.

"All the congregation came."

"The whole congregation murmured."

"All the rulers of the congregation."

"All the congregation journeyed."

"Moses gathered all the congregation."

In all these the Hebrew is *kol edah*.

In the Hebrew version of the New Testament, recently published, for the Jews, in the passage in Matthew, xvi. 18 : "I will build my church," this same word is used (which Moses repeats so often), and must have been considered by the translators as having the same meaning, or nearly the same, as the *kahal*.

6. *The sin offerings*, Lev. iv. 13 : "And if the whole congregation,"—*kol edah*—"of Israel sin through ignorance, and the thing be hid from the eyes of the '*kahal*'—assembly,—when the sin which they have sinned against it is known, then the—'*kahal*'—congregation shall offer a young bullock for the sin,—it is a sin offering for the—*kahal*—congregation.

7. Lev. xvi. 17 : "An atonement for himself, and for *all the congregation of Israel* ;—*kol kahal Yisrael*.—verse 33 : and for *all the people of the congregation* ;—*kol am hak kahal*."

8. Num. x. 7 : "When the congregation—*kahal*—is to be gathered together." xiv. 5 : "Then Moses and Aaron fell on their faces before—*kol kahal edath*—*all the assembly of the congregation of the children of Israel*."

9. xv. 15 : "One ordinance shall be both for you of the *kahal* and also for the stranger."

10. Korah's company, xvi. 3. "Seeing all the congregation—*kol edath*—are holy, every one of them, wherefore, then, lift you up yourselves above—*al kahal Yehovah*—*the congregation of the Lord*?"

"And they perished from among *the congregation*,"—*hak kahal*.

xlvi. 5 : "And Aaron took, as Moses commanded, and ran into the midst—*ha kahal*—of the congregation, and behold the plague was begun among the people."

11. xix. 20 : "The man that shall not purify himself—that soul shall be cut off from among the congregation,"—*hak kahal*.

12. *The rock*. xx. 4 : "And why have ye brought up—*eth kahal Yehovah*—the congregation of the Lord, into this wilderness, that we, and our cattle, should die there?"

"And Moses and Aaron went from the presence of the *kahal*—the assembly, into the door of the tabernacle of the congregation—*moed*—and they fell upon their faces, and the glory of the Lord appeared unto them."

"And Moses and Aaron gathered the *kahal*—the congregation together before the rock."

Verse 12. *The Lord's words*. "Ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring—*eth ha kahal*,—this congregation, into the land which I have given them."

In all these instances, the Greek rendering for both Hebrew words, is by one word, to wit : *sunagoge*,—*pasa sunagoge*—*pasan sunagogen*, etc. : but in the next book, and generally through all the other books of the Old Testament, where the *kahal* is used in reference to worship, the word *ekklesia* is used, and the *sunagoge* is almost entirely dropped.

The Latin rendering, like the Greek makes no distinction between the two Hebrew words, using *omnis cœus*, *omnis congregatio*, and *omnis multitudo*—except in the cases already quoted in Genesis, but where both words are used, the Latin is *universa multitudo*, and *omni multitudine*, *Filiorum Israel*.

VIII.

KAHAL—EKKLESIA.

MOSES having led the children of Israel through the desert and to the borders of the promised land, rehearses to the people portions of the law, and the history of that forty years' pilgrimage. He was then about to die that strange and mysterious death on Mount Nebo, and in the fifth chapter he tells them of the *assembly* at Mount Sinai, using the Hebrew word which we have been tracing, and which here, for the first time, the Greek translators render by the word *ekklesia*. The Hebrew word *edah* would not have represented this vast assemblage of two millions of people. Moses therefore uses the word *kahal*, and the Greek translators selected the new word *ekklesia*, in part, perhaps, because the people had now become a fully organized community. It is noticeable, however, that the word is not in the plural. It was one commonwealth. There were no divisions. All such, whether by murmurings or by rebellions or by gross sins, either perished by thousands and so disappeared, or were otherwise cut off from the congregation.

This Greek translation, or at least the translations of that portion called *The Law*, and which we are now examining, it will be remembered, was written more than two hundred years (supposed about two hundred and eighty) before the coming of Christ. These translators could have had no idea, therefore, of a probable use of the same

word by any other dispensation, such as that of the Christian church. They selected it as the most suitable word which was in use at that time, in the Greek language, to express the Hebrew *kahal*, to wit, the whole congregation, — “all Israel.” But when—three hundred years later—Christ had come, and His disciples began to increase, and a name was wanted for *their* community, the same identical word was selected, not only because it was still a good and proper word for the purpose, but no doubt because it held within it the clear idea of the *great congregation* described so often by Moses and the prophets.

We begin now with the Book of Deuteronomy. In this book the *kahal* is mentioned twelve times, and in every case, except the first and the last (and the second, in which there is an omission), the Greek translators render it by the new word, *ekklesia*. There are, therefore, nine instances of the *ekklesia*—in this last of the five books of Moses—and two of the word *sunagoge*. The other word for congregation,—*edah*—which appears eighty-three times in Numbers, does not appear at all in this book, but it reappears in the Book of Joshua.

Chap. v. 22 : “These words the Lord spake unto all your *assembly*—(*kahal*)—in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with ■ voice”—

Chap. ix. 10 : “The words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the *assembly*”—(*kahal*)—(*ekklesia*). This is repeated, *i. e.* “the day of the assembly,” (x. 4) and the same Hebrew word is there, but in the Greek there is no rendering.

Chap. xviii. 16. *The promise of a Saviour.* “The

Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, *like unto me*; unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the *assembly*—(*kahal*)—(*ekklesia*)—saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.”

Chap. xxiii. 1, 2, 3, 8. In these verses, the classes are designated who “shall not enter into the *congregation of the Lord*.” It is repeated six times, and in the Hebrew it is *kahal Yehovah*, Greek, *ekklesian Kuriou*. These classes are of personal defect, illegitimacy, etc.

Chap. xxxi. 30. “And Moses spake in the ears of all the *congregation of Israel*—(*kahal*)—(*ekklesia*)—the words of this song, until they were ended.”

Chap. xxxiii. 4. This is the last use of the word which Moses, “the man of God,” has left on his record. As he had written the word first—in the book of Genesis—to describe “the congregation of nations” which were to spring from Jacob, so now, in blessing the people before he died, there is this passage: “Moses commanded us a law, even the inheritance of the *congregation of Jacob*.” This the Greek translators render by the word *sunagoge*, again; but in the plural, to wit, *sunagogais*. The Hebrew is *k’hillath*, which, as there was no vowel-pointing at that time, they may have read as a plural form of *k’hillah*; to wit, *kehalloth*. If this was the correct reading, our rendering should be “the congregations of Jacob;” *i. e.* in the plural, as it is in the Greek. We proceed to the next book.

Joshua viii. 35. “There was not a word of all that Moses commanded, which Joshua read not, before all the *congregation of Israel*—(*kahal*)—(*ekklesia*)—with the women,

and the little ones, and the strangers, that were conversant among them."

The Hebrew *edah* and the Greek *sunagoge*, represent the word "*congregation*," in all the other passages, in the book of Joshua, where the word is found. Of these, there are thirteen instances, and in two of them, (*edath Yehovah*) they represent "the congregation of the Lord," but the Greek rendering is *sunagoge*, not *ekklesia*. We proceed.

Judges xx. 2. "—the assembly of the people of God." Hebrew, *kahal yom ha Elohim*. Greek, *ekklesia tou laou tou theou*.

Chap. xxi. 5, 8. "—came not up with the *congregation*, (*kahal*) (*ekklesia*) unto the Lord." "And behold there came none to the camp from Jabesh-gilead, unto the assembly." *kahal—ekklesia*.

The word *edah* appears four times in this book, rendered in Greek, *sunagoge*, English, *congregation*.

1 Samuel xvii. 47. "And *all this assembly* shall know that the Lord saveth not with sword and spear, for the battle is the Lord's." Hebrew, *kol hak kahal*. Greek, *pasa e ekklesia aute*. *Edah* does not appear in this book, and neither of these words in 2 Samuel.

1 Kings viii. 14. "And the king turned his face about and blessed (*eth kol kahal Yisrael*—Greek, *panta Israel*) *all the congregation* of Israel,—and (*vekol kahal Yisrael*. Greek — *pasa ekklesia Israel*) — *all the congregation* of Israel—stood." The same Hebrew and Greek words appear in the following, to wit :

Verses 22, 55, 65. "—in the presence of all the congregation." "And he stood and blessed all the congregation of Israel, with a loud voice."—"And at that

time, Solomon held a feast, and all Israel with him, a great congregation."

Chap. xii. 3. "—and Jeroboam, and *all the congregation of Israel* came."—Here the Hebrew is *kol kahal Yisrael*—the Greek is simply *o laos*.

The Greek translators seem to have been impatient of repetition, and they occasionally make short work of it, as above, using *o laos*, and *panta Israel*, for their brevity, and to avoid repetition. The Hebrew writers, on the contrary, where they are not seeking for repetition, as they often do, for certain rhythmical effects, where the exact facts require it, write down everything with the most careful and patient elaboration, and our English translators, for the most part, were equally careful and patient, and true. The Greek Septuagint is invaluable, [as I should judge] for opening up the Hebrew text, but there are very many slips and omissions. The way in which they render the *kahal* and *edah* by the same word, in the first four books of Moses, is provoking to any one who likes to see things in place. Our English translators were equally inconsistent, *i. e.* in the rendering of those words, seeming to be unsettled and wavering, but both translations are no doubt faithful to the main facts put down in the Hebrew text.

One *settled rendering* we find, that the word *ekklesia* [so far] is never found, except as the representative of the Hebrew *kahal*.

This paper, as now given, contains eighteen instances. The next in order, will be found in the first book of Chronicles. *Edah*, in this book (1 Kings) is found but twice.

IX.

KAHAL—EKKLESIA—CONGREGATION.

IN this paper there are thirty-one instances of the coincidence of these words, in the corresponding passages, in the Old Testament books herein examined, running over about five hundred years in the history of the children of Israel. To avoid the repetition of the Hebrew and Greek terms, I quote only the English, italicising the word, which in the Greek is *ekklesia*, and in the Hebrew is *kahal*.

1. *The time of David*. B. C. 1058. 1 Chronicles xiii. 2, 4; xxviii. 8; xxix. 1, 10, 20.

“And David said unto all the *congregation* of Israel, if it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere, and let us bring again the ark of our God to us.

“And all the *congregation* said that they would do so, for the thing was right in the eyes of all the people.

“Now, therefore, in the sight of all Israel, the *congregation* of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God.

“Furthermore, David the king, said unto all the *congregation*.

“Wherefore, David blessed the Lord before all the *congregation*, and David said, *baruch attah, Yehovah Elohe*

Israel, Ahbinu, meolahm, v' ad olahm.—Blessed be thou, Lord God of Israel, our Father, forever and ever.

“And David said to *all the congregation*,” (*pasa e ekklesia—kol hak kahol*,) “now bless the Lord your God; and all the *congregation* blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the King.”

In all these passages, and in all those that follow in this paper, the Hebrew word for *congregation*, already stated, is *kahal*, and the Greek word is *ekklesia*.

2. *The time of Solomon.* B. C. 1015. 2 Chronicles i. 3, 5; vi. 3, 12, 13; vii. 8.

“So Solomon, and all the *congregation* with him,”—“and Solomon and the *congregation* sought unto it.”

“And the king turned his face, and blessed the whole *congregation* of Israel, and all the *congregation* of Israel stood;” (showing this to have been the custom in that day.)

“And he stood before the altar of the Lord, in the presence of all the *congregation* of Israel.”

“And kneeled down upon his knees before all the *congregation* of Israel, and spread forth his hands *toward heaven*,” (*not to the altar*) “and said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant and mercy unto thy servants that walk before thee, with all their hearts.”

This prayer continues through the whole chapter, and in the next, we read, “Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. So the king and *all the people* (*kol aham*) dedicated the house of God” (*eth beth ha Elohim*).

The King and all the *people*, (*i. e.* the Jewish *ekklesia*, the *kahal* we have had so often,) *dedicated* the house of God. They were not mere spectators, or witnesses, it was *their* act, the act of the *congregation*; otherwise the dedication would have been void, to that extent.

“Also, at the same time, Solomon kept the feast seven days, and all Israel with him, a very great *congregation*.”

3. *Jehoshaphat to Ahaz*. B. C. 900–750. 2 Chronicles, xx. 5, 14; xxiii. 3; xxiv. 6; xxviii. 14.

“And Jehosaphat stood in the *congregation* of Judah and Jerusalem, in the house of the Lord, the new court, and said, O Lord God of our fathers, art thou not God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?”

After this prayer, which continues through seven verses, we read in the next: “And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel—a Levite—came the Spirit of the Lord, in the midst of the *congregation*, and he said, hearken ye, all Judah, and ye inhabitants of Jerusalem.”

“And all the *congregation* made a covenant with the king in the house of God.”

“The collection, according to the commandment of Moses, and of the *congregation* of Israel.”

“So the armed men left the captives and the spoil before the princes and all the *congregation*,”

3. *Hezekiah*. B. C. 726, 2 Chronicles, xxix. 23, 28, 31, 32; xxx. 2, 4, 13, 17, 23, 24, 25.

“And they brought forth the he-goats for the sin-offering, before the king, and the *congregation*, and they laid their hands upon them.”

“And all the *congregation* worshipped, and the singers sang, and the trumpets sounded, until the burnt-offering was finished.”

“And the *congregation* brought in sacrifices and thank-offerings, and as many as were of a free heart, burnt offerings.”

“And the number of the burnt-offerings which the *congregation* brought, was threescore and ten bullocks, one hundred rams, and two hundred lambs.”

“The King had taken counsel, and all the *congregation* in Jerusalem, to keep the passover,” “and the thing pleased the King and all the *congregation*.”

“And there assembled at Jerusalem a very great *congregation*.”

“The priests sprinkled the blood—for many in the *congregation* were not sanctified—but Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.”

“And the whole *assembly* took counsel to keep other seven days—for Hezekiah gave to the *congregation* a thousand bullocks and seven thousand sheep, and the princes gave to the *congregation* a thousand bullocks and ten thousand sheep.”

“And all the *congregation* of Judah, with the priests and the Levites, and all the *congregation* that came out of Israel, and the strangers that came out of Israel, and that dwelt in Judah, rejoiced, so there was great joy in Jerusalem.” “Then the priests, the Levites, arose, and blessed the people, and their voice was heard; and their prayer came up to his holy dwelling-place, even unto heaven.”

The word *congregation* appears once more (and the *kahal*, in the Hebrew) in this book (xxx. 18), but as it refers only to the genealogy of the families, the Greek renders it *pan plethos*. There is also but one instance of the word *edah* from 2 Kings to Ezra, and it is rendered by *synagogue*; it is found in 2 Chronicles v. 6, as follows :

“And King Solomon and all the *congregation* of Israel that were assembled,”—(not all Israel, but all that were there before the ark).

This possibly shows the distinction made by the Jews in the use of these words ; and in this case, and in some others, it is properly recognized by the Greek translators. It is at least quite noticeable, that in these books, relating chiefly to the temple worship, there is but this solitary instance of the word *edah*, and its Greek equivalent, *synagogue*. The word was in use, for David uses the word in the Psalms as often as he does the *kahal*, but the writer or writers of these books have only used it in the one passage quoted. The word assembly—“*solemn assembly*,”—we have twice or more (once for the priests of Baal), but the Hebrew word for that is *hetzakrahh*—a *festival*,—and is rendered in the Greek by *iereian* in one case, and *exodion* in another ; the latter, perhaps, a memorial service similar to the passover. The *ekklesia* is never used, except to represent the *kahal*.

One more paper will give all the instances of their use in the Old Testament.

X.

KAHAL—EKKLESIA—CONGREGATION.

THIS paper closes the examination of the passages in which these words are found in the Old Testament, in the Hebrew,—and in the Greek and English translations. The number herein given is twenty-five (25), which with those previously quoted makes the whole number seventy-four (74). That is to say, the same Greek word, *ekklesia*, which is found a hundred and fourteen times in the New Testament, and is there rendered by the word *church*, is found seventy-four times in the Greek translation of the Old Testament, and is there rendered by the word *congregation*. In each of these seventy-four different passages, the Hebrew word is *kahal*, the Greek *ekklesia*, and the English *congregation* (or *assembly*, in a few instances). I have preferred to quote all these passages, in order that any one, who may take that degree of interest in the subject, may turn to them and examine them as to how far and in what manner the church idea is conveyed by them ; or to what extent it is or is not interpreted in the transactions there recorded.

The first books before us to-day, are *Ezra* and *Nehe-miah*, but as they are *last in point of time*, we will bring them in at the close.

The next is the book of *Job*, and in that we have one passage only, to wit—xl. 28—“I went mourning without the sun : I stood up, and I cried in the *congregation*.”

In the *Psalms*, the words—the *kahal* and *ekklesia*—are found in ten places, to wit,—xxii. 22, 25 ; xxvi. 5, 12 ; xxxv. 18 ; xl. 9 ; lxviii. 26 ; lxxxix. 5 ; cvii. 32 ; cxlix. 1.

“In the midst of the *congregation* will I praise thee. My praise shall be of thee, in the great *congregation*. I have hated the *congregation* of evil-doers ;—in the *congregations* will I bless the Lord.” (This plural form of the *kahal* appears here and in *Psalms* lxviii. 26 ;—making—with one in *Genesis*—three instances only of this word in the plural, that are found in the *Hebrew Scriptures*. The Greek rendering corresponds, to wit, *ekklesiai*).

“I will give thee thanks in the great *congregation*. I have preached righteousness in the great *congregation*.” (In the verse following this—xl. 10—the same words are found,—“*great congregation*,”—and the Hebrew word there is the same,—but the Greek with that kind of capriciousness which breaks out occasionally, renders it *synagoge*, the same as they render the other Hebrew word for congregation, to wit—*edah*. But this is the only instance in the book of *Psalms*).

“Bless ye God in the *congregations*,” — “thy faithfulness also in the *congregation* of the saints.” “Let them exalt him, also, in the *congregation* of the people,” (*kahal am*. Greek, *ekklesia laou*) “and praise him in the assembly of the elders,” (*moshab z’kenim* — Greek, *kathedra presbuteros*).

The Hebrew word for *elder*, found in *Exodus*, and in all the Old Testament, is *zahken*. When acting in council, as in a senate, the Greek rendering is *gerousia*, but the rendering of the *zahken*, or *elder*, is usually, or always, *presbuteros*. And this word, *presbuteros*, has this meaning in both the Old and New Testament. The *moshab* was a place for seats, and is rendered here by *kathe-*

dra ("chair") for a small assembly ; very different from the *kahal* (the *ekklesia*), which always represents the whole people, the great congregation, *i. e.* when used in reference to *worship*.

There is one passage more in the Psalms in which the words appear, to wit,—*cxlix. 1*:—"Praise ye the Lord. Sing unto the Lord a new song ; and his praise in the *congregation* of saints."

The word *edah*, rendered in the Greek by *sunagoge*, (except in *Psalms i. 5*, where it is rendered *boule* "counsel") (and by the words *congregation*, *assembly*, and *company*, in our translation)—is found in ten places in the Psalms. We have room only to point out chapter and verse, which are as follows, to wit,—*i. 5* ; *vii. 7* ; *xxii. 16* ; *lxviii. 31* ; *lxxiv. 2* ; *lxxxii. 1* ; *lxxxvi. 14* ; *cvi. 17, 18*, (the company *Abiram*) and *cxi. 1*.

The Hebrew words,—*moed*,—*sohd*,—(and *hamon*,—"multitude,") are also each rendered by the word *congregation* in a few instances in the Psalms, and also the word *gahyah*—"the living." Our English translators seem to have been enamored of the word *congregation*, and they use it on all possible occasions.

In *Proverbs*, the *kahal* and *ekklesia* appear but once, and the other Hebrew and Greek words are found in the same verse, showing the difference, and indicating that the Greek translator of this book was careful to mark it, by the selection of the proper words. It is found in *v. 14* : "I was almost in all evil in the midst of the *congregation*," (*kahal*—*ekklesia*) "and *assembly*," (*edah*—*sunagoge*). The *kahal* appears, also, in *Proverbs xxi. 16* ; *xxvi. 26*, the first of which the Greek renders *sunagoge* and the second, *sunedriois*, (plural) or *Sanhedrin*. The

Hebrew is in the singular, (*b'kahal*) and the plural rendering was not called for.

We now come to the use of the word *kahal*, in a sense wholly aside from worship. The word *ekklesia*, therefore, does not appear, and the careful exclusion of the word, in all these places shows a proper discrimination, such as we might look for from thoughtful men. Our English translators, also, avoid using the word congregation in these places, substituting "multitude," "company," etc.

This continued use of the *kahal*, however, in the Hebrew text, in such passages, is proof of what has been already stated, that the Hebrew writers had no word specially appropriate and exclusively used (like our word *church*) for worshipping assemblies.

As we omitted two instances of the word, in previous books, we give them now, to wit—Genesis xlix. 6 (a plural form) and Numbers xxii. 4, rendered "assembly" and "company."

Jeremiah and *Ezekiel* have the *kahal* in the Hebrew; but the word *ekklesia* is not found in the Septuagint, nor congregation in the *English*. I give chapter and verse only, to wit, *Jeremiah* xxvi. 17; xxxi. 8; xliv. 15; l. 9, rendered by *sunagoge*, *ocklon*. *Ezekiel*, xvi. 40; xvii. 17; xxiii. 24, 46, 47, (*ocklos*) xxxii. 3 (Greek omitted); xxvi. 7; xxvii. 27, 34; xxxii. 22, 23; xxxviii. 4, 7, 13, 15—*sunagoge*.

In *Ruth*, *Esther*, *Ecclesiastes*, *Solomon's Song*, *Isaiah*, *Daniel*, *Hosea*, *Amos*, *Obadiah*, *Jonah*, *Nahum*, *Habbakuk*, *Zephaniah*, *Haggai*, *Zechariah*, *Malachi*,—the *kahal* is not found.

The next appearance of the word, (rendered by the word *ekklesia*) is in *Lam.* i. 10: "whom thou didst command that they should not enter into thy congregation."

The next is in *Joel* ii. 16: "Gather the people, sanctify the *congregation* (*kahal*—*ekklesian*) assemble the *elders* (*presbuterous*) gather the children, and those that suck the breast,—let the *priests* (*iereis*), the *ministers* of the Lord (*leitourgountes* v.), weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

The next and last use of the word in the order of the books, as arranged in the Bible, is in *Micah* ii. 5: "the *congregation of the Lord*." Here we have the word in its highest connection—*kahal Yehovah*—*ekklesia Kurion*.

But the last in point of time are found in *Ezra* and *Nehemiah* and we now close the examination of these coincident passages, from these books,—which bring us down to B. C. 409.

Ezra, B. C. 536—457. Chapters ii. 64, and x. 1, 8, 12.

"The whole *congregation* together was 42,360, besides their servants, and their maids, of whom there were 7,337, and there were among them 200 singing men and singing women." Nearly 50,000 people in that one *ekklesia*.

"A very great *congregation* of men, and women, and children."

"Separated from the *congregation* of those that had been carried away."

"Then all the *congregation* answered and said with a loud voice, As thou hast said, so must we do."

The *kahal* appears again in the xiv. verse, but the *Greek* omits the rendering—merely jumping the word, and putting nothing in its place. The *English*, however, gives it, as usual, *congregation*.

Nehemiah, B. C. 446. Chapters v. 7, 13; vii. 66; viii. 2, 17; xiii. 1.

"And I set a great *assembly*, (*k'hillah*—same meaning as

kahal, and rendered *ekklesia*) against them," "Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the *congregation* said amen, and praised the Lord."

"The whole *congregation* together was 42,360, besides their man-servants and their maid-servants, of whom there were 7,337, and they had 245 singing men and singing women."

"And all the people gathered themselves together, as one man, into the street that was before the water-gate, and *Ezra*, the priest, (*o Jereus*) brought the law before the *congregation* both of men and women, and all that could hear with understanding, and he read therein, before the street that was before the water-gate, from the morning until mid-day, before the men and the women and those that could understand. And *Ezra*, the scribe, stood upon a pulpit of wood, which they had made for the purpose, and beside him stood"—six men on his right hand, and seven on his left,—“and *Ezra* opened the book in the sight of all the people,—for he was above the people,—and when he opened it *all the people stood up*,”—(showing the custom in that day)—“and *Ezra* blessed the Lord the great God,” (*eth Yehovah ha-Elohim ha-gahdohl*.) “And all the people answered Amen, Amen, (*ahmen—ahmen*) with *lifting up their hands*; and they bowed their heads, and worshipped the Lord, with their faces to the ground.”

“Also,”—the 13 men on his right and left—“and the Levites, caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.”

“And all the *congregation* of them that were come again out of the captivity made booths, and sat under the booths,—and there was very great gladness,—and on the eighth day was a solemn *assembly* (*etzahreth*), according unto the manner.”

The last, B. C. 409, chapter xiii. 1: “On that day they read in the book of Moses, in the audience of the people, that the Ammonite and the Moabite should not come into the *congregation of God forever*,” (*bik-kahal ha-Elohim, ad-olam*. Greek, *ekklesia theou eos aionos*)—(as had been written by Moses, a thousand years before)—“because they met not the children of Israel with bread and with water, but hired Baalam against them, that he should curse them; howbeit our God turned the curse into a blessing.”

As the last use of the word, in the order of the books, is *kahal Yehovah*, so here in the order of time, after the word has been put on the record by different writers, following each other through the long period of a thousand years, it is now written down, for the last time, in the Hebrew scriptures—*bik-kahal ha-Elohim* (*ad-olam forever*).

XI.

THE RESULTS.

WE have now the exact facts in regard to the words we have been looking for. We have given chapter and verse for every place where the *ekklesia* is found in the Old Testament, and some portion of each verse has been quoted. One passage having been overlooked, the whole number as now made up is seventy-five, while the number in the Greek text of the New Testament is one hundred and fifteen.

The overlooked word in the *Septuagint* is in Deut. iv. 10, and has evidently been misplaced either originally or in copying, and belongs properly to the next chapter, where it is lacking,—("the day of the assembly").

I have not looked through the Greek text to ascertain if the word is used elsewhere, but the word in the active form (the *verb*) is seen in almost every passage where the Hebrew calls for it. But as the Greek *ekklesia* is never found in the *Septuagint*, except to represent the Hebrew *kahal* (no other Hebrew word being rendered *ekklesia*), so the verb form of the *ekklesia* is never (or rarely) found except to render the verb-form of the *kahal*. This correspondence I have observed in eighteen places, of which I quote the following :

Lev. viii. 4: Hebrew, *tikkahal*, Greek, *exekklesiase*. Deut. iv. 10: Hebrew *hakhel*, Greek, *ekklesiason*. 2 Chron. v. 3 :

Hebrew, *yikkahhahlu*, Greek, *exekklesiasthesan*. Jer. xxvi. 9 : Hebrew, *yikkhel*, Greek, *exekklesiasthe*.

The reason of this is doubtless found in the exact correspondence of the words, in their *root-meaning*—*kol*—"voice"—whence *kahhal*, "to call," and *kahal*, the people called together, *i. e.* the congregation; *ek-kaleo*, to "call out of,"—whence the noun-form, *ekklesia*,—"assembly," or "congregation."

When we have both the noun and the verb-form, in the same verse, and in close connection, there we have a *Hebraism*, such as "*assemble the assembly*," "*congregate the congregation*,"—as in Numbers xx. 10, where we have in the Hebrew *vayakhilu eth ha-kahal*, which we render "gathered the congregation."

Let us now classify the results in regard to the main word.

1. *Ekklesia tou Theou*,—*the congregation of God*, this we have but once.

2. *Ekklesia tou laou tou Theou*,—*the congregation of the people of God*, this we have but once also.

3. *Kahal Yehovah*, and *edah Y*,—*the congregation of the Lord*, fourteen times. It is rendered in six places (in Numbers and Joshua) *sunagoge-kuriou*, and in eight places (Deut., 1 Chron. and Micah) *ekklesia kuriou*.

4. We have then, *kahal Yehovah*, twelve times, *kahal ha-Elohim*, once, and *kahal yom ha-Elohim*, once.

5. This common Hebrew word, having been used in this lofty and grand connection with the names of God, in fourteen different places, and by writers who lived a thousand years apart,—and the word itself separate from this connection, having been used so constantly in the history of the temple-service, in 2 Chron.,—has acquired a *special-meaning* and significance; but this special

significance arises only from this connection ;—outside of it, it is only the common word for a great gathering of people.

And now we ask has the word in its highest use, in the Jewish worship, been *adequately* rendered by the word “congregation?” We think it has been. The word “church” would have been out of place in the Old Testament. It was stated in one of these papers, that if the word had been used by our translators in the Old, as it is in the New Testament, we should have had a better idea of its unity, etc. Perhaps so, but in other respects it would have created a worse confusion than we have now. For the words *kahal* and *ekklesia* do not present us the idea of a “church” in our present use of the word.

In the Old Covenant, therefore, nothing could be better than the grand old word, *congregation*.

But now, as we turn our faces to the New Covenant, do we want a new word, and is the word “church” that word?

Let us consider. Here is a word which was first placed in the Greek Scriptures about 280 years before Christ. It was used by the Jews in their synagogues, in their worship from that period down to the time of Christ’s coming. It represents a word in the Hebrew which had been used for 1500 years, and dates back to the days of Abraham.

This Greek word, which is found 75 times, in the Old Testament, and was in use in Christ’s day (as quoted in the Acts,) was *taken up by Him*; and his disciples have put it in the New Covenant, by His direction, 115 times. He himself used it first (in Matthew), and He himself used it last (in Revelations), and it stands to-day on the last page of every Greek Testament, just as it stands—the same

identical word—in the Greek copy of *Deuteronomy*, the *Psalms*, the *Chronicles*, and in those grand passages in *Ezra* and *Nehemiah*; written more than 2,000 years ago. If we look for the connection, we find the same in both Testaments. We have *ekklesia Kuriou* (8) and *ekklesia Theou* (2), making 10 times in the Old; and EKKLESIA THEOU we have 10 times in the New, and once EKKLESIAI TOU CHRISTOU.

If EKKLESIA THEOU means the *congregation of God* in the Old, what does it mean in the New? Again, I ask, do we want a new word?

Let us see what other people have done. To the Greeks, the case is settled already. If they have occasion for a new word, to embody certain facts and developments, or to be itself a better definition of their own word (EKKLESIA) certain facts belonging to it, not standing plainly in its primitive signification—they may have some new word in use, in teaching, and preaching, and expounding the EKKLESIA, but in their Scriptures they can only have the word itself and passages that refer to it.

If we turn to the Latin church, the case is precisely the same. The *Vulgate* or Latin Bible, which was first translated about 1500 years ago, and of which we now have the last edition (Sixti v. et Clementis viii. 1592) has the same latinized (“*ecclesia*”) in both Testaments. It is used with some reserve in the Old Testament, being found in those books only in 32 places, as a rendering of EKKLESIA, or KAHAL (the words,—*multitudo*, *coetu*, *turba*, and *concio populi congregata* being used in all other places) but in the New Testament the Latin word *ecclesia* is found 114 times, the only omission being in Acts ii. 47, which the *Vulgate* renders *in idipsum* and which the late

Dean Alford, in his revised New Testament,—just published,—renders in the same way.

Again, I ask, do *we* need a new word for the EKKLESIA, any more than the Latins and the Greeks?

To answer this question fairly, we need, I think, to look a little further and see what the *new facts* are in the New Covenant, and how far they may call for new terms and definitions.

I propose, therefore, at another time, D. V. to examine *very briefly*, the Jewish and Christian *ministry*, from the Hebrew and Greek terms, in those languages, in which they first appeared.

The question which we now leave open, (not open to others to whom it may have been, long ago, plain and clear,) is not one of fact, for we have found the EKKLESIA TOU THEOU; but we remember that Christ said—"I will build *my* EKKLESIA."

It was something *to be*—something in the *future*—not yet built—and something wholly personal to Him—and to be built by Him.

The examination of the New Testament EKKLESIA will, therefore, properly belong to a *second series* of papers.

We will however use the facts now in hand for a somewhat critical examination, of the proper rendering of the New Testament *ekklesia*, as the case now stands. We will first look at the tables, which will give us a close, condensed summary of what is already done, and then take up the argument.

<i>Chap.verse</i>	<i>Hebrew.</i>	<i>Gr.Septuagint.</i>	<i>Vulgate.</i>	<i>Standard of 1611.</i>
Genesis.				
28 : 3	Kahal.	Sunagogas.	Turbas.	Multitude.
35 : 11	Kahal.	Sunagogai.	Populi.	Company.
48 : 4	Kahal.	Sunagogas.	Turbas.	Multitude.
49 : 6	Kahal.	Boulene.	Coetu.	Assembly.
Exodus.				
12 : 6	<i>Kahal</i>	Plethos.	Multitudo.	<i>Assembly of the Congre-</i>
	<i>edah.</i>	Sunagoges.		<i>gation.</i>
16 : 3	Kahal.	Sunagogen.	Multitudinem.	Assembly.
Lev.				
4 : 13	Kahal.	Sunagoge.	Turba.	Assembly.
4 : 14	Kahal.	Sunagoge.	(Understood.)	Congregation.
4 : 21	Kahal.	Sunagoges.	Multitudinis.	Congregation.
16 : 17	Kahal.	Sunagoges.	Coetu.	Congregation.
16 : 33	Kahal.	Sunagoges.	Populum	Congregation.
Numb's.				
10 : 7	Kahal.	Sunagoges.	Populus.	Congregation.
14 : 5	<i>Kahal</i>	Sunagoges.	Multitudine.	<i>Assembly of the Congre-</i>
	<i>edath.</i>			<i>gation.</i>
15 : 15	Kahal.	Sunagoge.	(Understood.)	Congregation.
16 : 3	<i>Kahal</i>	<i>Sunagogen</i>	<i>Populum Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
16 : 33	Kahal.	Sunagoges.	Multitudinis.	Congregation.
16 : 47	Kahal.	Sunagogen.	Multitudinem.	Congregation.
19 : 20	Kahal.	Sunagoges.	Ecclesiae.	Congregation.
20 : 4	<i>Kahal</i>	<i>Sunagogen</i>	<i>Ecclesiam Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
20 : 6	Kahal.	Sunagoges.	Multitudine.	Assembly.
20 : 10	Kahal.	Sunagogen.	Multitudine.	Congregation.
20 : 12	Kahal.	Sunagogen.	Populos.	Congregation.
22 : 4	Kahal.	Sunagoge.	Populus.	Company.
Deut.				
4 : 10		(misplaced.)		
5 : 22	Kahal.	Sunagogen.	Multitudinem.	Assembly.
9 : 10	Kahal.	Ekklesias.	Concio.	Assembly.
10 : 4	Kahal.	(omits.)	Populus.	Assembly.
18 : 16	Kahal.	Ekklesias.	Concio.	Assembly.
23 : 1	<i>Kahal</i>	<i>Ekklesian</i>	<i>Ecclesiam Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
23 : 2	<i>Kahal</i>	<i>Ekklesian</i>	<i>Ecclesiam Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
23 : 2	<i>Kahal</i>	(Gr. omits.)	(Lat. omits.)	<i>Congregation of the</i>
	<i>Yehovah.</i>			<i>Lord.</i>
23 : 3	<i>Kahal</i>	<i>Ekklesian</i>	<i>Ecclesiam Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
23 : 3	<i>Kahal</i>	<i>Ekklesian</i>	(Lat. omits.)	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
23 : 8	<i>Kahal</i>	<i>Ekklesian</i>	<i>Ecclesiam Domini.</i>	<i>Congregation of the</i>
	<i>Yehovah.</i>	<i>Kuriou.</i>		<i>Lord.</i>
31 : 30	Kahal.	Ekklesias.	Coetu.	Congregation.
33 : 4	<i>K'hillath.</i>	Sunagogais.	Multitudinis.	Congregation.
Joshua.				
8 : 35	Kahal.	Ekklesias.	Multitudine.	Congregation,
Judges.				
20 : 2	<i>Kahal yom</i>	<i>Ekklesian tou</i>	<i>Ecclesiam</i>	<i>Assembly of the people</i>
	<i>ha-Elohim.</i>	<i>laou tou Theou.</i>	<i>populi Dei.</i>	<i>of God.</i>

Chap. verse	Hebrew.	Gr. Septuagint.	Vulgate.	Standard of 1611.
Judges.				
21 : 5	Kahal.	Ekklesia.	Exercitu.	Congregation.
21 : 8	Kahal.	Ekklesian.	Exercitu.	Assembly.
1 Sam'l.				
17 : 47	Kahal.	Ekklesia.	Ecclesia.	Assembly.
1 Kings.				
8 : 14	Kahal.	Panta Yisrael.	Ecclesiae.	Congregation.
8 : 14	Kahal.	Ekklesia.	Ecclesia.	Congregation.
8 : 22	Kahal.	Ekklesias.	Ecclesias.	Congregation.
8 : 55	Kahal.	Ekklesian.	Ecclesiae.	Congregation.
8 : 65	Kahal.	Ekklesia.	Multitudo.	Congregation.
12 : 3	Kahal.	'o laos.	Multitudo.	Congregation.
1 Chrons.				
13 : 2	Kahal.	Ekklesia.	Coetum.	Congregation.
13 : 4	Kahal.	Ekklesia.	Multitudo.	Congregation.
28 : 8	Kahal. Yehovah.	Ekklesias Kurion.	Coetu.	Congregation of the Lord.
29 : 1	Kahal.	Ekklesia.	Ecclesiam.	Congregation.
29 : 10	Kahal.	Ekklesia.	Multitudine.	Congregation.
29 : 20	Kahal.	Ekklesia.	Ecclesias.	Congregation.
29 : 20	Kahal.	Ekklesia.	Ecclesia.	Congregation.
2 Chrons.				
1 : 3	Kahal.	Ekklesia.	Multitudine.	Congregation.
1 : 5	Kahal.	Ekklesia.	Ecclesia.	Congregation.
6 : 3	Kahal.	Ekklesian.	Multitudini.	Congregation.
6 : 3	Kahal.	Ekklesia.	Turba.	Congregation.
6 : 12	Kahal.	Ekklesias.	Multitudinis.	Congregation.
6 : 13	Kahal.	Ekklesias.	Multitudinem.	Congregation.
7 : 8	Kahal.	Ekklesia.	Ecclesia.	Congregation.
20 : 5	Kahal.	Ekklesia.	Coetu.	Congregation.
20 : 14	Kahal.	Ekklesia.	Turbæ.	Congregation.
23 : 3	Kahal.	Ekklesia.	Multitudo.	Congregation.
24 : 6	Kahal.	Exekklesiase.	Multitudo.	Congregation.
28 : 14	Kahal.	Ekklesias.	Multitudine.	Congregation.
29 : 23	Kahal.	Ekklesias.	Multitudine.	Congregation.
29 : 28	Kahal.	Ekklesia.	Turba.	Congregation.
29 : 31	Kahal.	Ekklesia.	Multitudo.	Congregation.
29 : 32	Kahal.	Ekklesia.	Multitudo.	Congregation.
30 : 2	Kahal.	Ekklesia.	Coetus.	Congregation.
30 : 4	Kahal.	Ekklesias.	Multitudini.	Congregation.
30 : 13	Kahal.	Ekklesia.	(Lat. omits.)	Congregation.
30 : 17	Kahal.	Ekklesias.	Turba.	Congregation.
30 : 23	Kahal.	Ekklesia.	Multitudini.	Assembly.
30 : 24	Kahal.	Ekklesia.	Multitudini.	Congregation.
30 : 24	Kahal.	(Plethos.)	Multitudo.	Congregation.
30 : 25	Kahal.	Ekklesia.	Turba.	Congregation.
30 : 25	Kahal.	Ekklesia.	Turba.	Congregation.
31 : 18	Kahal.	(Plethos.)	Multitudini.	Congregation.
Ezra.				
2 : 64	Kahal.	Ekklesia.	Multitudo.	Congregation.
10 : 1	Kahal.	Ekklesia.	Coetus.	Congregation.
10 : 8	Kahal.	Ekklesias.	Coetu.	Congregation.
10 : 12	Kahal.	Ekklesia.	Multitudo.	Congregation.
10 : 14	Kahal.	(Gr. omits.)	Multitudine.	Congregation.

Chap. verse	Hebrew.	Gr. Septuagint.	Vulgate.	Standard of 1611.
Ne'miah.				
5 : 17	<i>K'hillah.</i>	Ekklesian.	Concionem.	Assembly.
5 : 13	Kahal.	Ekklesia.	Multitudo.	Congregation.
7 : 66	Kahal.	Ekklesia.	Multitudo.	Congregation.
8 : 2	Kahal.	Ekklesias.	Multitudine.	Congregation.
8 : 17	Kahal.	Ekklesia.	Ecclesia.	Congregation.
13 : 1	<i>Kahal</i> <i>ha-Elohim.</i>	<i>Ekklesia</i> <i>theou.</i>	<i>Ecclesiam Dei.</i>	<i>Congregation of God.</i>
Job.				
30 : 28	Kahal.	Ekklesia.	Turba.	Congregation.
Psalms.				
22 : 22	Kahal.	Ekklesias.	Ecclesiae.	Congregation.
22 : 25	Kahal.	Ekklesia.	Ecclesia.	Congregation.
26 : 5	Kahal.	Ekklesian.	Ecclesiam.	Congregation.
26 : 12	<i>Makheleim</i> <i>pl.</i>	<i>Ekklesiais</i> <i>pl.</i>	<i>Ecclesia pl.</i>	<i>Congregations pl.</i>
35 : 18	Kahal.	Ekklesia.	Ecclesia.	Congregation.
40 : 9	Kahal.	Ekklesia.	Ecclesia.	Congregation.
40 : 10	Kahal.	(Sunagoges.)	Concilio.	Congregation.
68 : 26	<i>Makheleth</i> <i>pl.</i>	<i>Ekklesiis</i> <i>pl.</i>	<i>Ecclesiis.</i>	<i>Congregations pl.</i>
89 : 5	Kahal.	Ekklesia.	Ecclesia.	Congregation.
107 : 32	Kahal.	Ekklesia. laou.	Ecclesia.	Congregation.
149 : 1	Kahal.	Ekklesia.	Ecclesia.	Congregation.
Provs.				
5 : 14	Kahal.	Ekklesias, kai Sunagoges.	Ecclesiae, et synagogae.	Congregation and Assembly.
21 : 16	Kahal.	Sunagoge.	Coetu.	Congregation.
26 : 26	Kahal.	Sunedriois.	Concilio.	Congregation.
Jer'miah.				
26 : 17	Kahal.	Sunagoge.	Coetum.	Assembly.
31 : 8	Kahal.	Ocklou.	Coetus.	Company.
44 : 15	Kahal.	Sunagoge.	Multitudo.	Multitude.
50 : 9	Kahal.	Sunagoges.	Congregationem.	Assembly.
Lam's.				
1 : 10	Kahal.	Ekklesian.	Ecclesiam.	Congregation.
Ezekiel.				
16 : 40	Kahal.	Ocklous.	Multitudinem.	Company.
17 : 17	Kahal.	Ocklo.	Exercitu.	Company.
23 : 24	Kahal.	Ocklou.	Multitudo.	Assembly.
23 : 46	Kahal.	Ocklou.	Multitudinem.	Company.
23 : 47	Kahal.	Ocklone.	(Understood.)	Company.
26 : 7	Kahal.	Sunagoges.	Coetu.	Companies.
27 : 27	Kahal.	Sunagoge.	Multitudine.	Company.
27 : 34	Kahal.	Sunagoge.	Multitudo.	Company.
32 : 3	Kahal.	Diktua.	Multitudine.	Company.
32 : 22	Kahal.	Sunagoge.	Multitudo.	Company.
32 : 22	Kahal.	Sunagoge.	Multitudo.	Company.
38 : 4	Kahal.	Sunagoge.	Exercitum.	Company.
38 : 7	Kahal.	Sunagoge.	Multitudinem.	Company.
38 : 13	Kahal.	Sunegogen.	Multitudinem.	Company.
38 : 15	Kahal.	Sunagoge.	Coetus.	Company.
Joel.				
2 : 16	Kahal.	Ekklesian.	Ecclesiam.	Congregation.
Micah.				
2 : 5	<i>Kahal</i> <i>Yehovah.</i>	<i>Ekklesia</i> <i>Kurion.</i>	<i>Coetu Domini.</i>	<i>Congregation of the Lord.</i>

<i>Chap. verse</i>	<i>Hebrew.</i>	<i>Gr. Septuagint.</i>	<i>Vulgate.</i>	<i>Standard of 1611.</i>
Exodus,				
12 : 3	Edath....	Sunagogen....	Coetum	Congregation.....
12 : 6	Edath....	Sunagoges....	Multitudo.....	Congregation.....
12 : 19	Edath....	Sunagoges....	Coetu	Congregation.....
12 : 47	Edath....	Sunagoge....	Coetus.....	Congregation.....
16 : 1	Edath....	Sunagoge....	Multitudo.....	Congregation.....
16 : 2	Edath....	Sunagoge....	Congregatio....	Congregation.....
16 : 9	Edath....	Sunagoge....	Congregationi...	Congregation.....
16 : 10	Edath....	Sunagoges....	Coetum	Congregation.....
16 : 22	Edah....	Sunagoges....	Multitudinis....	Congregation.....
17 : 1	Edath....	Sunagoge....	Multitudo.....	Congregation.....
34 : 31	Edah....	Sunagoges....	Synagogae.....	Congregation.....
35 : 1	Edah....	Sunagogen....	Turba.....	Congregation.....
35 : 4	Edath....	Sunagogen....	Catervam.....	Congregation.....
35 : 20	Edath....	Sunagoge....	Multitudo.....	Congregation.....
38 : 25	Edath....	Sunagoges....	(Omits.)	Congregation.....
Leviticus,				
4 : 13	Edah....	Sunagoge....	Turba.....	Congregation.....
4 : 15	Edah....	Sunagoges....	Populi.....	Congregation.....
8 : 3	Edah....	Sunagogen....	Coetum	Congregation.....
8 : 4	Edah....	Sunagogen....	Turba.....	Congregation.....
8 : 5	Edah....	Sunagoge....	(Omits.)	Congregation.....
9 : 5	Edah....	Sunagoge....	Multitudo.....	Congregation.....
10 : 6	Edah....	Sunagogen....	Coetum	(The People.)
10 : 17	Edath....	Sunagoges....	Multitudinis....	Congregation.....
16 : 5	Edath....	Sunagoges....	Multitudine.....	Congregation.....
19 : 2	Edah....	Sunagoge....	Coetum	Congregation.....
24 : 14	Edah....	Sunagoge....	Populus.....	Congregation.....
24 : 16	Edath....	Sunagoge....	Multitudo.....	Congregation.....
Numbers,				
1 : 2	Edah....	Sunagoges....	Congregationis..	Congregation.....
1 : 16	Edah....	Sunagoges....	Multitudinis....	Congregation.....
1 : 18	Edath....	Sunagogen....	Multitudine.....	Congregation.....
1 : 53	Edah....	(Omits.)	Multitudinem....	Congregation.....
3 : 7	Edah....	(Omits.)	Multitudinis....	Congregation.....
4 : 34	Edah....	(Omits.)	Synagogae.....	Congregation.....
8 : 9	Edath....	Sunagogen....	Multitudine.....	(Assembly.)
8 : 20	Edath....	Sunagoge....	Multitudo.....	Congregation.....
10 : 2	Edah....	Sunagogen....	Multitudinem....	(Assembly.)
10 : 3	Edah....	Sunagoge....	Turba.....	(Assembly.)
13 : 25	Edath....	Sunagogen....	Coetum	Congregation.....
13 : 26	Edah....	Sunagoge....	Multitudini....	Congregation.....
14 : 1	Edah....	Sunagoge....	Turba.....	Congregation.....
14 : 2	Edah....	Sunagoge....	(Omits.)	Congregation.....
14 : 5	Edath....	Sunagoges....	Multitudine.....	Congregation.....
14 : 7	Edath....	Sunagogen....	Multitudinem....	(Company.)
14 : 10	Edah....	Sunagoge....	Multitudo.....	Congregation.....
14 : 27	Edah....	Sunagogen....	Multitudo.....	Congregation.....
14 : 35	Edah....	Sunagoge....	Multitudini....	Congregation.....
14 : 36	Edah....	Sunagogen....	Multitudinem....	Congregation.....
15 : 24	Edah....	Sunagoges....	Multitudo.....	Congregation.....
15 : 24	Edah....	Sunagoge....	(Omits.)	Congregation.....
15 : 25	Edath....	Sunagoges....	Multitudine.....	Congregation.....
15 : 26	Edath....	Sunagogen....	Plebi.....	Congregation.....
15 : 33	Edah....	Sunagogen....	Multitudine.....	Congregation.....

Chap. verse	Hebrew.	Gr. Septuagint.	Vulgate.	Standard of 1611.
Numbers.				
15 : 35	Edah....	Sunagoge....	Turba.....	Congregation.....
15 : 36	Edah....	Sunagoge....	(Omits.)	Congregation.....
16 : 2	Edah....	Sunagoges....	Synagogae.....	(Assembly.)
16 : 3	Edah....	Sunagoge....	Multitudo.....	Congregation.....
16 : 5	Edatho....	Sunagogen....	Multitudinem....	(Company.)
16 : 6	Edatho....	Sunagoge....	Concilium.....	(Company.)
16 : 9	Edath....	Sunagoges....	Populo.....	Congregation.....
16 : 3	Edah....	(Skenes.)	Populi.....	Congregation.....
16 : 11	Edathkah	Sunagoge....	Globus.....	(Company.)
16 : 16	Edathkah	Sunagogen....	Congregatio.....	(Company.)
16 : 19	Edah....	Sunagogen....	Multitudinem....	Congregation.....
16 : 19	Edah....	Sunagoge....	Cunctis.....	Congregation.....
16 : 21	Edah....	Sunagoges....	Congregationis....	Congregation.....
16 : 22	Edah....	Sunagogen....	(Omits.)	Congregation.....
16 : 24	Edah....	Sunagoges....	Populo.....	Congregation.....
16 : 26	Edah....	Sunagogen....	Turbam.....	Congregation.....
16 : 40	Edatho....	(Episustasis.)	Congregatio.....	(Company.)
16 : 41	Edath....	(Omits.)	Multitudo.....	Congregation.....
16 : 42	Edah....	Sunagogen....	(Omits.)	Congregation.....
16 : 45	Edah....	Sunagoges....	Multitudinis....	Congregation.....
16 : 46	Edah....	(Parembolen.)	Populum.....	Congregation.....
19 : 9	Edath....	Sunagoge....	Multitudini....	Congregation.....
20 : 1	Edah....	Sunagoge....	Multitudo.....	Congregation.....
20 : 2	Edah....	Sunagoge....	Populus.....	Congregation.....
20 : 8	Edah....	Sunagogen....	Populum.....	(Assembly.)
20 : 8	Edah....	Sunagogen....	Multitudo.....	Congregation.....
20 : 11	Edah....	Sunagoge....	Populus.....	Congregation.....
20 : 22	Edah....	Sunagoge....	Castra.....	Congregation.....
20 : 27	Edah....	Sunagoges....	Multitudine.....	Congregation.....
20 : 29	Edah....	Sunagoge....	Multitudo.....	Congregation.....
25 : 6	Edath....	Sunagoges....	Turba.....	Congregation.....
25 : 7	Edah....	Sunagoges....	Multitudinis....	Congregation.....
26 : 2	Edath....	Sunagoges....	(Omits.)	Congregation.....
26 : 9	Edah....	Sunagoges....	Populi.....	Congregation.....
26 : 9	Edath....	Sunagoge....	Seditione.....	(Company.)
26 : 10	Edah....	Sunagoges....	Plurimus.....	(Company.)
27 : 2	Edah....	Sunagoges....	Populi.....	Congregation.....
27 : 3	Edah....	Sunagoges....	Seditione.....	(Company.)
27 : 3	Edath....	Sunagoge....	Sub.....	(Company.)
27 : 14	Edah....	Sunagogen....	Multitudinis....	Congregation.....
27 : 16	Edah....	Sunagoges....	Multitudinem....	Congregation.....
27 : 17	Edath Yehovah.	Sunagoge Kurjou.	Populus Domini.	Congregation of the Lord.
27 : 19	Edah....	Sunagoges....	Multitudine.....	Congregation.....
27 : 20	Edath....	(Omits.)	Synagoga.....	Congregation.....
27 : 21	Edah....	Sunagoge....	Multitudo.....	Congregation.....
27 : 21	Edah....	Sunagoges....	Populi.....	Congregation.....
31 : 12	Edath....	(Pantas.)	Multitudinem....	Congregation.....
31 : 13	Edah....	Sunagoges....	Synagogae.....	Congregation.....
31 : 16	Edah Yehovah.	Sunagoge Kurjou.	Populus.....	Congregation of the Lord.
31 : 26	Edah....	Sunagoges....	Vulgi.....	Congregation.....
31 : 27	Edah....	Sunagoges....	Multitudinem....	Congregation.....
31 : 43	Edah....	Sunagoges....	Multitudini....	Congregation.....
32 : 2	Edah....	Sunagoges....	Multitudinis....	Congregation.....

Chap. verse	Hebrew.	Gr.Septuagint.	Vulgate.	Standard of 1611.
Numbers.				
32 : 4	Edath....	(Omits.)	Filiorum.....	Congregation.....
35 : 12	Edah....	Sunagoges....	Multitudinis....	Congregation.....
35 : 24	Edah....	Sunagoge.....	Populo.....	Congregation.....
35 : 25	Edah....	Sunagoge.....	(Populus, Sub.)	Congregation.....
35 : 25	Edah....	Sunagoge.....	(Populus, Sub.)	Congregation.....
Joshua...				
9 : 15	Edah....	Sunagoges....	Multitudinis....	Congregation.....
9 : 18	Edah....	Sunagoge.....	Multitudinis....	Congregation.....
9 : 18	Edah....	(Omits.)	Vulgus.....	Congregation.....
9 : 19	Edah....	Sunagoge.....	Eis.....	Congregation.....
9 : 21	Edah....	Sunagoge.....	Multitudinis....	Congregation.....
9 : 27	Edah....	Sunagoge.....	Populi.....	Congregation.....
18 : 1	Edath....	Sunagoge.....	(Omnes.)	Congregation.....
20 : 6	Edah....	Sunagoges....	Judicium.....	Congregation.....
20 : 9	Edah....	Sunagoges....	Populum.....	Congregation.....
22 : 12	Edath....	(Pan'es.)	Omnes.....	Congregation.....
22 : 16	Edath Yehovah.	Sunagogen Kurion.	Populus Domini.	Congregation of the Lord.
22 : 17	Edath Yehovah.	Sunagogen Kurion.	Populo.....	Congregation of the Lord.
22 : 18	Edath....	(Panta.)	Universum.....	Congregation.....
22 : 20	Edath....	Sunagogen....	Populum.....	Congregation.....
22 : 30	Edah....	Sunagoges....	Legationis....	Congregation.....
Judges...				
14 : 8	Edath....	Sunagoge.....	Examen.....	(Swarm.)
20 : 1	Edah....	Sunagoge.....	(Omits.)	Congregation.....
21 : 10	Edah....	Sunagoge.....	(Omits.)	Congregation.....
21 : 12	Edah....	Sunagoge.....	(Omits.)	Congregation.....
21 : 16	Edah....	Sunagoges....	(Omits.)	Congregation.....
1 Kings..				
8 : 5	Edath....	(Pas.)	Multitudo.....	Congregation.....
12 : 20	Edah....	Sunagoges....	Coetu.....	Congregation.....
2 Chron..				
5 : 6	Edath....	Sunagoge.....	Coetus.....	Congregation.....
Job.....				
15 : 34	Edath....	Marturion....	Congregatio....	Congregation.....
16 : 7	Edathi...	(Omits.)	Artus.....	(Company.)
Psalms...				
1 : 5	Edath....	(Boule.)	Concilio.....	Congregation.....
7 : 8	Edath....	Sunagoge.....	Synagoga.....	Congregation.....
22 : 17	Edath....	Sunagoge.....	Councilium....	(Assembly.)
68 : 31	Edath....	Sunagoge.....	Congregatio....	(Company.)
74 : 2	Edathkah	Sunagoges....	Congregationis..	Congregation.....
82 : 1	Edath....	Sunagoge.....	Synagoga.....	Congregation.....
86 : 14	Edath....	Sunagoge.....	Synagoga.....	(Assemblies.)
106 : 17	Edath....	Sunagoge.....	Congregationem..	(Company.)
106 : 18	Edatham.	Sunagoge.....	Synagoga.....	(Company.)
111 : 1	Edah....	Sunagoge.....	Congregatione...	Congregation.....
Proverbs.				
5 : 14	Edah....	Sunagoges....	Synagogae.....	(Assembly.)
Jeremiah.				
6 : 18	Edah....	(Poimnia.)	Congregatio....	Congregation.....
30 : 20	Edatho...	(Marturia.)	Coetus.....	Congregation.....
Hosea....				
7 : 12	Edatham.	(Autone.)	Coetus.....	Congregation.....

62 No. III.—No. IN EACH BOOK, IN EACH LANGUAGE.

<i>Book.</i>	<i>Hebrew.</i>		<i>Greek.</i>		<i>Latin.</i>	<i>English.</i>	
	<i>Kahal.</i>	<i>Edah.</i>	<i>Ekklesia</i>	<i>Sunagoge.</i>	<i>Ecclesia.</i>	<i>Congregation</i>	<i>Assembly.</i>
Genesis.	4			3			1
Exodus.	2	15		17		15	■
Leviticus.	5	12		17		15	1
Numbers.	12	83		85	2	78	7
Deuter.	12		9	2	4	8	■
Joshua.	1	15	1	12		16	
Judges.	3	■	3	5	1	5	■
1 Saml.	1		1		1		1
1 Kings.	6	9	4	1	■	8	
1 Chron.	7		7		3	7	
2 Chron.	26	1	24	1	■	26	■
Ezra.	5		4			5	
Nehemiah.	6		6		2	5	1
Job.	1	■	1			2	
Psalms.	11	10	10	9	10	16	2
Proverbs.	■	1	1	3	1	3	1
Jeremiah.	4	2		3		2	2
Lamen.	1		1		1	1	
Ezekiel.	15			9			1
Hosea.		1				1	
Joel.	1		1		1	1	
Micah.	1		1			1	
	127	149	74	167		215	26
<i>Whole No.</i>	276		241		32	241	

XIV.

THE TABLES.

No. 1. *Kahal*. All the occurrences, with chapter and verse, and the Greek, Latin, and English rendering.

No. 2. *Edah*. The same.

No. 3. The number of each in each book in which the words are found.

Hebrew— <i>Kahal</i> , whole	No.	127
Hebrew— <i>Edah</i> , “	“	149
Greek— <i>Ekklesia</i> , “	“	74
Greek— <i>Synagogue</i> , “	“	167
Latin— <i>Ecclesia</i> , “	“	32
<i>Assembly</i> , “	“	26
<i>Congregation</i> , “	“	215

The Hebrew *Edah*, although used oftener, and more exclusively for assemblies of people than the *Kahal*, was never rendered by the Greek *ekklesia* in a single instance. If these terms were classified without reference to their *Greek* and *English* renderings, some additional light might be thrown upon the different meanings of the words.

In the tables I have copied in the Greek and Latin terms, just as they stand in the text of the *Septuagint* and the *Vulgate*, each word with the inflection which the structure of the sentence calls for in each language, but in the Hebrew the prefixes, *hak*, *bik*, etc., have been omitted. The two plurals of the *kahal*, have been written out in the tables, and are the only instances of plurals found in the Old

Testament for assemblies of worship, and if these were choirs (Psalms 26 and 68), they were still undoubtedly *one* congregation.

The word *edah* has no plural, *i. e.* there was none put on record in the Hebrew Scriptures. It is usually rendered by the Greek *sunagoge*. "The name," says *Lange*, "embodied the idea that each synagogue represented the congregation of Israel as a whole, just as we designate each particular Christian community a Church, in the sense of its embodying and representing the whole church."

This is said in reference, more particularly, to the "synagogue," as found in the New Testament, where the same Greek word is used (*sunagoge*); but it explains why there is no plural in the word *edah*. This word seems to have been used quite often in the first five books of the Bible as a mere term of *convenience*, in speaking of the Israelitish people and their journeys, etc., and for the most part, it will be found to be chiefly limited to this early history of the people. For instance,—

Of the whole number of places where the word occurs (one hundred and forty-nine,) one hundred and twenty-five are found in the Pentateuch and the Book of Joshua, during, say, the first hundred years after the Exodus—the first century in the Jewish Church, leaving but twenty-four instances of the word in all the rest of the record, *i. e.* for more than a thousand years.

Accordingly if we take the word *sunagoge*, we find that out of the whole number (one hundred and sixty-seven), one hundred and thirty-six are found as above, leaving but thirty-one, and if we take from the thirty-one nine instances in Ezekiel, which have no reference to worship, the number is reduced to twenty-two, as belonging to the last thousand years of the record.

On the other hand, the *kahal* is used sparingly in the Pentateuch, but in the whole record we have one hundred and twenty-seven instances, and if we take from these, fifteen in Ezekiel—which have nothing to do with worship,—we have still remaining one hundred and twelve, which have reference, for the most part, to the Jewish church.

This is exactly the number of times the Greek *ekklesia* is rendered “church” in the New Testament. But without a very careful examination of all the passages in both the Old and the New Testament, it would not be safe to attach any importance to this coincidence.

(The coincidence, however, of the special terms *ekklesia kuriou*, and *ekklesia theou*, in the two covenants, as to number, etc., is very remarkable, and can hardly be put aside as a mere accidental agreement. So also the fact that the *ekklesia kuriou* is not found at all in the New Testament, and the *ekklesia Theou* only once in the Old Testament, is of marked significance). We proceed.

Of the *ekklesia* (evidently used with caution in the Old Testament), we have seventy-four instances, of which only ten are found in the first six books (as against one hundred and thirty-six of *sunagoge* in the same), leaving sixty-four instances of the word in the remaining portion, as against twenty-two of the *sunagoge* in the same period.

This reserve in the use of the word *ekklesia* we find exercised still more remarkably by the Latin translators, but that is easily explained by the fact that the idea of the *ekklesia*, as the representative word of the Christian church, or in general terms, of the Church of God, had been then fully developed, the Latin rendering having been made 400 or 500 years later, and when the Christian church had been established at least two centuries; whereas the *ekklesia*, written by the *Septuagint* company was

first used by the Jewish church more than 200 years *before* the advent of Christ.

We are not at liberty, therefore, to suppose that to the LXX. there was any special church idea associated with the word, still less, that it was used prospectively, or in any expectation of future use, under another dispensation. At the same time, it would be idle to say that the New Testament writers, 200 years later, could have used the word without remembering how far it had been used, in a special manner, in all these seventy-four instances, in which they were accustomed to read the word in the Greek Old Testament. This (the Hebrew books and the Greek translation) was all the Bible they had. When Christ said "Search the Scriptures," these were the Scriptures, and these only. Accordingly, we find these writers quoting very freely (sometimes word for word, and at others giving the substance merely) from this very Greek book, from which I have been quoting the seventy-four instances of a word which they themselves used in their own writings 115 times. The word, therefore, to them, (until further developed) could have meant only, or chiefly, that which it represented in the pages of the Old Testament. In ordinary use, also, it carried the same idea, with some limitations of a peculiar kind, as mentioned by Archbishop Trench, in his "New Testament Synonyms,"—to wit :—

"The *ekklesia*, as everybody knows, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs."

As this called for *all*—or admitted *all*—the citizens, and as the Hebrew *kahal* called for *all* the people of Israel (that were not cut off or excluded), it was a suitable and proper equivalent, and to my mind, it is precisely in this large

sense, that the Saviour used the same word, *ekklesia*, as expressing all those who should become citizens, or members of his kingdom, and who would of necessity be *free* and be able and ready for the transaction of public affairs in that kingdom.

As he used the word which in Greek means *assembly*, so it would appear, that if he had spoken in English, he would, in like manner, have used the English word "assembly," or "congregation."

To my own mind, this is very clear and plain, at *this* stand-point, and by the route we have come; but when we come down 1800 years, to the facts of the present day, the question of rendering the word in this literal way is not so clear and plain, and calls for separate investigation,—to wit, an examination of all the facts, and from all points.

XV.

THE WORD "CHURCH."

THE difficulties in rendering the Greek *ekklesia*, in the New Testament, are not to be disputed, but they are brought to light only upon thorough examination. It is easy to dogmatize, but it is much better to first have the facts.

The most commonly accepted derivation of the word "church" is found in the Greek *kuriakos* ("belonging to the Lord,") a word which is found twice only in the New Testament, to wit—1 Corinthians, xi. 20; *kuriakon deipnon*—"the Lord's supper,"—and Rev. i. 10, *kuriake emera*,

—(“the Lord’s day,”) From *kuriakos*, we have *kirk*,—*chirche*, “*church*,” Scotch—German—English.

This word *kuriakos* is from *oikos kuriou*—(“house of the Lord,”)—terms that are not found in the New Testament (the terms in the New being *oikos theou*,) and dates back to the time of the Kings, the phrase being repeated as many as twenty times in the eleventh and twelfth chapters of second Kings. It is the Greek rendering of the *beth Yehovah*, (“the house of the Lord,”) which with *beth Eloah*, and *beth Elohim* (“the house of God,”) and *beth Yehovah Eloeka*, (the house of the Lord, your God,) is found so often in the Hebrew Scriptures. Our word “church,” therefore, in its original derivation (if this is the true one), is only strictly applicable to the *house* of worship, while the *ekklesia* is the worshipping *congregation*; two things entirely distinct, but blended together, and somewhat confused in our common way of using the word “church,” in both senses.

It is easy to say that we do not stand in need of any Greek word to express either “the house of God” or “the congregation.”

We have our own English equivalents for those terms, and which have the advantage, also, of expressing, on their face, their exact meaning.

We should say, therefore, whenever the text in the Greek Testament, or in the Old Testament, reads *oikos kuriou*, render it in English, “the house of the Lord,” (and this we do,) and whenever we read *ekklesia*, in the New or in the Old, render it—“congregation,”—if it means that, (and this we do in the Old but not in the New Testament.)

We come now to the facts of the case, and the difficulties.

Long before the Bible was translated into English, and

when it was only to be found in the Greek original, or in the Latin translation [the Vulgate], the people of God, in England, for hundreds of years, had been a worshipping people, and "the Lord's house" had been the *place* where they met, and from an early day, the language in its structure had taken this word "church," a convenient abbreviation of *oikos kuriou*, and incorporated it into the language, and brought it into common use. From being used first as "the *house* of the Lord," it passed easily into use to represent, also, the people gathered within it for worship; *i. e.* the *ekklesia*—"the congregation of the Lord,"—somewhat in the manner that the term, "House of Representatives" is used to designate the Legislative body. This use of a word, in two or more senses, is sometimes found in the Scriptures, but not here.

The "congregation of the Lord," our readers will remember, is the *kahal Yehovah* of the children of Israel. In the Hebrew *kahal Yehovah*, and *kahal Elohim* designated the people of God; and *beth Yehovah*, and *beth Elohim*, the *house* of God [or more accurately "the house of the Lord," and "the house of God"]. So also, in the Greek translation, [the Septuagint] we have always, *ekklesia kuriou*, and *ekklesia Theou*, [as to the people] and *oikos kuriou*, and *oikos Theou*, [as to the *place*]; and of these terms, two, [one of each] to wit,—*ekklesia Theou* and *oikos Theou*—we find also, in the New Testament.

That is to say, all through the Bible, the Hebrew and Greek terms for the *people* worshipping, and the *place* of worship are separate and distinct terms.

Kahal, the "congregation," *beth*, the "house;" *ekklesia* the "congregation;" *oikos*, the "house;" *kahal Yehovah*, "the congregation of the Lord;" *beth Yehovah*, "the

house of the Lord ;" *ekklesia kuriou*, "the congregation of the Lord ;" *oikos kuriou*, "the house of the Lord ;" *kahal Elohim*, "the congregation of God ;" *beth elohim*, "the house of God ;" *ekklesia Theou*, "the congregation of God ;" *oikos Theou*, "the house of God."

Of these, the last mentioned Greek terms are the only ones found in the New Testament. The other terms, [which are found in the Old Testament eight times for "the congregation of the Lord," fourteen in Hebrew and not less than one hundred and fifty times in Kings and Chronicles, in both Hebrew and Greek, for "*the house of the Lord*,"] are not to be found any where, even in a single instance in all the New Testament Scriptures.

The reason of this may be, that "the house of the Lord," [*Yehovah*,] had reference mostly, and specially, to the temple, which was to be destroyed, and "the congregation of the Lord," to the tabernacle worship and temple worship, which were also to come to an end, and lastly to the children of Israel, who were to be dispersed, and broken up, as a people. In any case, whatever the reason may be, the fact is, as stated.

We come down, now, 1600 years to the time when our Bible was translated from the Greek [and Hebrew]. At this time the short convenient word "church," had already been in use, and had become as much Anglicised as the word congregation, which is also a very plain derivative [*con-grego*]. This word—"church"—having been used as the representative word, had also gathered about it certain associations belonging to the *ekklesia*, not merely as a congregation, but as "the congregation of the Lord." St. Paul had said that the *EKKLESIA* is "the body of Christ,"—"the pillar and ground of the truth." The Saviour had described it under the figure of a building

to be built upon a rock,—and St. Paul describes it, as “built upon the apostles and prophets, Christ himself being the chief corner-stone.” In other places, the idea of a polity is presented, not merely a society, but an organized society,—something similar to that expressed by the word “state” in reference to civil government; and the word “church,” having been used in England for hundreds of years, to carry all these various meanings, was thought the best, also, to carry this *one*, and so for this word EKKLESIA, which of itself means simply congregation, we have the composite word “church,” in one hundred and twelve places in the New Testament; and although the original primitive word [EKKLESIA] continued always to be used in the Greek and Latin churches,—*i. e.*, was not varied, and had no synonyms, but was constantly held as the true, and only true representative word, and always must be where the Greek or Latin is used in worship;—still it was found as to the English language, [1600 years later] that the ideas already expressed, in *exposition* of the EKKLESIA, which had become associated with the word “church,” and were expressed by it, in common use, were the very points which seemed to call for its use by our translators;—the word “congregation,” in its literal bareness, and singleness of expression, seeming to them inadequate, and lacking in these very particulars just mentioned. This, added to the fact of the long prior use of the word, and the supposed advantage of having the word in the English Bible, was probably decisive in the minds of the translators in 1611.

Having mentioned some of the reasons which prevailed with them, we will, in another paper, mention some of the arguments which must also have presented themselves, in favor of a more literal rendering.

XVI.

THE LITERAL RENDERING.

THESE papers are written for the purpose of clearing away obscurities—removing the vagueness which attaches itself to certain words, and getting at the true outlines ; and our method has been that of examining the primitive originals, in the languages in which the words were first written. Thousands turn away from the subject of “the church” because to them it presents itself as something mythical and unintelligible, and they say if that’s the “church,” I can’t understand it ; and thousands are kept away from it because its claims have come before them in a manner which they fail to comprehend. If these papers help any one to a clearer insight of what the church of God is, I shall have accomplished my purpose. But the only way to get this clear perception is to be thorough.

To-day we are to examine some of the arguments for the literal rendering of the Greek *ekklesia* in the New Testament.

Not to decide—not to declare—not to dogmatize—not to say authoritatively, this is so and so, beyond all peradventure ; but to examine the ground, and state our case, this way and that, and look at it from all points ; and, if finally the case is still in doubt, we will leave it so. But if so, the difficulties in the rendering will no longer be

in the dark, but be clearly revealed, and we shall at least know *where* the trouble is, and *what* it is, and *why* it is as we find it.

So also, if an authorized revision of the Bible is made, we shall better understand the changes, if any are made, in regard to this word.

1. A translation from one language to another fails in its purpose if it do not convey, or carry over, the thought presented in the original. Most of all, if it be the word of God, it should present this thought with exactness and precision, as near to photographic likeness as the structure of the languages will permit.

2. This likeness, or copy, should be that of the thought, as it presented itself to the writer, and to those who read it in that day, or period of the world's history when it was written.

3. Not a faded copy, indistinct and weak, nor an exaggerated, highly colored one, but fresh, natural and truthful, and seen to be so, carrying the evidence of a *fac simile*.

The translator of the New Testament has this question, therefore, to ask, incessantly : what did the writer mean here—not merely what did he say, but what is the exact thought here, and what was understood by it when this was written. Not what does it appear to mean 500 years or a thousand years afterwards, but what was the meaning *then*, when the words were written. What did St. Matthew mean, and Mark, and Luke, and St. John, and St. Paul, and Peter, and James. Now it so came about in the providence of God, that a language was ready for these men to speak and write in, that of all others should be the most clear, and full of words, and exceedingly precise and sharp in its meanings, and therefore utterly free from

vagueness and obscurity. Its copiousness and precision—the variety and number of its terms—the multitude of its compounds, (in some cases fifty and more verb variations from one primitive) all these gave the Greek language great force and exactness of expression ; so much so that “the powers of the Greek” says one, “are *vastly beyond those of any other tongue*. Whatever the Greek writers describe is always felt, and almost seen ; motion and music are in every tone, and enthusiasm and enchantment possess the mind when we peruse them with taste and judgment.”

This language had been in use for at least 800 years before the New Testament writers used it, and 500 before the *Septuagint* company had placed in it their translation of the Hebrew Scriptures. The meaning of its terms had become fixed and clear, and the number, as already stated, was adequate to all the wants of the most polished people. No one need to go stumbling in it for lack of words and phrases. One of their words for an assembly of people, had been used by the Septuagint writers, nearly 300 years before Christ, to render a certain Hebrew word which we have been tracing from the time of Moses, down to Nehemiah (the *kahal*, or congregation of Israel). This Greek word, (*ekklesia*),—a word clear and plain in its meaning, having not a particle of vagueness about it, plain in its common use, and plain in its root meaning,—not obscure, not doubtful, not in the slightest degree uncertain as to what it carries—is the word which was used first by the LXX. and then by the New Testament writers—Matthew, Paul, and John—and we ask, now, what did they mean by it ?

In the Old Testament we have noticed that it meant everywhere the “congregation ;” but here, in the New Testament translation, we have the word “church.”

We ask the translators, why do you place the word "church" here,—and they reply, "because it is a better word than congregation."

"In what respect?"

"Because it expresses more."

"But why should you use a word which expresses *more* than the *original*?"

"Because we are told in other places that it means more than congregation."

"But St. Matthew, St. Luke and St. John use the word also, and they say nothing about that?"

"No."

"Then why not write it just as Matthew, and Luke, and John (and St. Paul also) did, and when you come to what St. Paul wrote in *exposition* of the word, write that down also, as near as you can, in St. Paul's words, and will you not then have all the facts, and moreover have them just as they are stated in the original?"

This opens the question, as we think, fairly and clearly.

XVII.

THE MAIN POINTS.

If we were translating the Greek New Testament into a foreign tongue, say the Hindoo, or the Chinese, or the Japanese, or into any dialect of any written language, we should seek, constantly, for the literal equivalents in these languages, or dialects, except where the literal equivalents might from some local cause mean something different from the original Greek.

We should ask, if we were among the people, what are your words for—repentance,—faith,—belief,—atonement,—regeneration,—sin,—evil,—salvation,—condemnation,—minister,—gospel,—Saviour,—Redeemer,—advocate,—intercessor. If we were among a heathen people, we should find the language deficient—totally lacking—in some of these words—the people having never heard of ■ Saviour, or Redeemer, and for these ideas and facts, some new composite words or phrases would need to be used to place the new facts in the language.

In regard to the *ekklesia*, we do not see at the first glance that there would be any special difficulty. We should ask, what is your word for an “assembly” of people—a “congregation?” And if there were several words of this class in the language, we should select the one most suitable for expressing the special object of a *Christian* assembly as distinguished from any other, and this

word we should place in the language for the Greek *ekklesia*.

We should never think of asking for some abstract term, representing a polity ; and above all, we should not want anything vague, or that would carry two or more meanings. We should ask for a word that would convey one single idea—if possible—only, to wit : a congregation of people. We should say, the Spirit of God, in selecting this word, *ekklesia* in the Greek, designs to keep before the reader, (or the hearer, where this gospel is preached,) the simple unmixed idea—the plain, clear, photograph of a (worshipping) congregation. (As it is the congregation of God, it is of necessity a worshipping congregation,) but even this is not expressed in the word, but simply and only in its connection. *More* than this, in any word, we *should not want*, because this is *all* that the original word, in its first and obvious meaning contains ; and because we want the word unencumbered, so as the more readily to bear expansion and development. We want premises set apart for one purpose only, but large enough to hold all the children to the end of the world.

But everything in its own time and place ; we should say, we do not want the minds of these people to be occupied here with questions of discipline and government, but whatever the Scripture says elsewhere of discipline and government, must be written down in its place, and whatever connection there is between this “assembly” and a system of discipline and government, they can study out, according as it has pleased God to have it in the record, and in the order in which He has arranged it, and in the terms in which He has caused it to be expressed. We have no right to be wiser than St. Matthew, or St. Paul, or St. Peter, or St. John—either of whom (if left

to their own devices) might have objected, and said,—“Not *this* word, Lord, not this *common* word *ekklesia*,” They were often making similar suggestions, and as often sharply rebuked.

The Bible has already been translated into more than a hundred different languages, and in regard to this word, I presume the course now indicated has been the course taken. The experience of our foreign missionaries on this matter would be of great value, and right to the point.

For we may conceive that among a religious people having already a settled faith, as in India, or China, there might be a word answering distinctly to our worshipping assembly, which may have been for a long time in use in their own worship, and the question of using such a word, would depend upon the facility of making it the carrier of a true spirituality, and of separating it from associations of an opposite nature, already bound up with it, in the minds of the people. We should probably think it safer, on the whole, in such a case, to select the *plainest, simplest* word that would carry the idea of an assembly of people, in preference to the tempting but very doubtful expediency of adopting a word into Christian use, merely on account of its convenience in popular usage. We should say we must have a word that will carry the meaning, but let us avoid any word that will not be in perfect harmony with the simplicity of the Gospel of Christ.

Here then, we should notice also, the wisdom of that Divine direction by which a word was first given, so common and plain in its use among all people, and all nations, that it could not fail to be easily comprehended and easily expressed, and even duplicated (so to speak) in any language spoken upon the face of the earth.

Now if the method which we have outlined would be

proper in rendering Greek into the Chinese, or any other foreign language, will it not be equally proper in rendering the same Greek into English ?

Let us test it by a single example. We will take an instance where the Greek word is used in its very highest connection—to wit—*Ekklesia tou Theou*.

This is the *literal Greek* rendering of Hebrew *kahal* Elohim (Nehemiah xiii. 1,) of which “the congregation of God” is the *literal English* rendering, as we have it, in our Bible.

Now, as precisely the same Greek terms, word for word and letter for letter, are found in St. Paul, 1st Corinthians i. 1, we shall have the following, if we render it the same—to wit :

“Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes, our brother, unto the *congregation of God*, which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace be unto you, and peace from God our Father and the Lord Jesus Christ.”

Is this a true rendering ? Does it say in English what St. Paul says in Greek ?

Yes, you say, those are the very words of St. Paul, but the word *ekklesia*, even in St. Paul’s time, had already been taken out of the category of common words, and had taken to itself a special meaning, and we want a word, now, to carry this.

Very good ; the word congregation will carry all there is to carry. Place the word in the text, and let the special meaning gather about it, just as it has about the Greek word, for you must perceive that the special meaning of the Greek word has come from its connection—

from the context in this and other places, and from repeated use in these connections. Take this very text, and it explains with wonderful clearness and brevity what the *congregation of God* is composed of—to wit—“*those who are sanctified in Christ Jesus, called to be saints.*” This attaches a *speciality* at once, and separates the word from secular use. This shows what it is, who the members are, and how broad it is as to Catholicity (of fellowship) is shown by the next words—to wit—“*with all who in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.*”

But the word needs to carry something more than these special meanings ; it needs, first of all, to carry itself ; we must not lose sight of that.

For we want to carry the *sub-structure*, do we not ? We want the original—the *base*, upon which the special significance of the word may be properly built. We want the *parties* on whom the facts are to be predicated ; otherwise all these special meanings will be without any *seen foundation* and our building will be in the clouds, and our word foggy and vague, capable of meaning anything, or nothing, and *open to endless disputes and controversies* ; therefore first of all, we want the *literal word*, giving us the tangible realities—to wit—the bodies and souls of living men and women—the *people* [of God] and if we write it down as St. Paul did, and as all the New Testament writers did, the word will be “congregation,” or “assembly.”

XVIII.

THE CLOSE OF THE ARGUMENT.

TWENTY years ago, when I became a member of the Protestant Episcopal Church, (in a Methodist Church as it happened) in New York City, the Bishop—from a neighboring diocese—charged the class to study the subject and the history of the Church.

But as these matters always seemed to me exceedingly dry, and quite unimportant as compared with the practical duties of life, and as the articles of the Church make the Bible the sole rule of faith, I have never, until the beginning of these papers, entered into any special examination of the subject, other than that found in the Bible itself, and in our common English translation.

But within these twenty years past, great and important changes have taken place, both in worship and in doctrine, and questions have come up, which were never dreamed of by our fathers.

It is evident, also, that a certain *vagueness* attaches to the word “church,” and is carried by it, in the minds of many, to that which the word represents. In these studies we have gone back of the word, to this original base or foundation.

The important question is not what does this word mean in its derivation, but what did the Greek word mean, from which it is translated. The derivation we have given to

the word "church," may or may not be correct. That has nothing to do with the question, and is not of the slightest significance here, although an interesting question by itself. The only question of real importance to us is—what is the meaning of the Greek and the Hebrew terms, as found in the Scriptures, as first written, and what was the meaning *then* at that time? Now in the Greek there is only one word used (*ekklesia*) which is "congregation;" so that *ekklesia tou Theou*, is the congregation of God. All this is as clear as the sun at mid-day. If this word had been used but once or twice, no very great importance would attach to it, (unless otherwise alluded to in some marked manner), but we find it first, 74 times in the Old Testament, (LXX), and then, the same word 112 times in the New.

Now this congregation, or *ekklesia*, with a Christian ministry and government, is the church of Christ. An *ekklesia* or congregation, may or may not be an organized body. If not, we should never think of designating it by the word "church." (There are three instances in the New Testament where the word *ekklesia* is rendered "assembly," in our present version.) This we hope is now all plain and clear, but the proper rendering of this Greek word in the New Testament is quite another matter, because it is utterly impossible to separate it, now, from the great controlling fact of prior use and possession.

Under the common law, twenty years' possession gives title, but this tenant has held the premises for two hundred and fifty years, and is extensively known throughout the whole world, where the English tongue is spoken.

Whoever touches the word therefore, must look out for his head. For all "who profess and call themselves Christians," under whatever polity, *claim* the church,—

“the blessed company of all faithful people.” The word, therefore, will stand ; but the question of its remaining in all the places where it is now found in the New Testament has always been considered an open one, among commentators, for the last 300 years.

We will now state the case, adding in whatever may present itself, in a very brief review, and leave it as it stands.

1. *The literal rendering.*—We should treat the word precisely as we do any other, *i. e.* ascertain its meaning, and present it, fairly, in some plain unequivocal word.

2. If the Greek word *ekklesia* means a popular assembly, then the word “assembly,” or “congregation” is plainly indicated, and there is no occasion to look further, and unless a uniform word is specially called for, *both* words can be used ; in the same manner that the *edah* and *kahal* were used by Moses.

3. As we are compelled to believe that the Holy Spirit designed to have the idea of an *assembly* presented in the word itself, to all who should read, or hear, or preach the gospel in Greek, so the word in our Bible should present the same idea to all those who read, or hear, or preach the Gospel in English.

4. Like the Greek, it would (*to that extent*) *define itself—declare its own constituents—state its own component parts.*

5. If the definition, declaration and statement thus standing in the word are conceived to be wrong, they are wrong in the Greek word as well, and if they do not harmonize with other views, it only proves that other views do not harmonize with the word of God.

6. We have no right to place a word here—if we can avoid it—that is already loaded down with human interpretations, thus making the word of God to set forth our

theology and our dogmas, instead of its own simple statements. Let scripture interpret itself, and where any word does not do this in its own structure, or where it is not found in the connection, let it be looked for elsewhere in the record.

7. It calls therefore for a word with one simple primary meaning, and only one ; but one that will harmonize with all that is to be added to it, and in these respects, both "assembly" and "congregation" are alike suitable.

8. It must not be a *blank* word, to *merely receive* whatever is to be added, but should have a meaning of its own—prior to all others, and present this like the Greek in its own elemental construction, and these elements must be the same, also, as those of the Greek.

9. It should not be a word to suggest a cramped, exclusive, party signification, but precisely the contrary—to wit, roomy, expansive, Catholic and Universal.

10. It should be a word that would do to use in the upper kingdom, in the general assembly of the first born.

II. *The word, as it stands.* 1. It is *too late* to make any changes, except in those instances where the context does not call for the word, in its full meaning ; and this is a matter purely for critical examination.

2. If before the word "church" came into use, some hundreds of years ago, the word "assembly," or "congregation" had taken the precedence, in popular use, it would have *decided the matter beyond all argument* ; but,

3. The word "church" is the popular word, and whatever false interpretations may be carried in it, is the fault of those who put them there, and not the fault of the word. Any other word would—in a limited sense—be open to the same objection, in process of time. If you insist

upon having a word that shall be, to a great extent, free from the associations that properly belong to it, from the exposition of the word elsewhere recorded, you rule it out from any special use, and make it a word of no significance.

To do this, you would need to change the word, in our day, about every twenty years, and the language would soon be short of supplies.

4. The word "church," therefore, will be the full representative word for "the body of Christ," as long as the English language is spoken. No other word will ever overtake it. Whatever changes are made, therefore, must be made with reference to this fact, which will not change.

XIX.

BIBLE REVISION—SUMMING UP.

THE arguments on both sides, for the rendering of the Greek *ekklesia* which have now been given, are such as I have supposed must have come up before the translators in 1611; and with still more force at this present before the Commission now sitting in England; but in 1611 certain prescribed rules shut out all debate in regard to this word, and some others at the very start. They were *not free* to act in the matter.

The Bible,—as I read in "*A Plain Account of the Bible*," by John Henry Blunt,—first began to be "turned out of Latin into English" about 1200 years ago. The "Cuthbert Gospels," a copy of the Latin, with an interlinear

translation in the early English of the North Country, is supposed to date as far back as the 7th century. A copy of it is still to be seen in the British Museum. The "Rushworth Gospels," a Latin copy with an interlinear translation in English of the 9th century—was printed and published by Archbishop Parker in 1571. King Alfred translated portions of the Bible in the 9th century, and towards the close of the 10th the Pentateuch, and other parts of the Old Testament were translated by another Bishop. There remains also a copy of the Gospel in English in the Bodleian Library, written in the 12th century. In the 14th century the Wicliffe Bible appeared, and after that there were frequent editions of the Bible by various parties, and previous to that time also, there were many Psalters, and fragments of both the Old and New Testament not mentioned above, copies of which are still extant.

It is now just 260 years since our present English Bible was printed. Quite a number of versions having been published during the preceding century—Tyndale's—Coverdale's—Cranmer's—The Great Bible—the Bishop's Bible and the Geneva Bible,—it became necessary to have the original text in the Hebrew and Greek carefully rendered and a uniform edition put forth as the authorized version.

With a view to this all the most learned men of Great Britain had an opportunity, directly or indirectly, of lending a helping hand in the translation then made, which was to be not so much a critical as a true and fair rendering. The actual number especially selected to do the work—as is well known—was fifty-four, and afterwards reduced to forty-five.

These men did the work under certain prescribed rules

—by whom prepared is not known—leaving them free as to language, except in *one important particular*.

In the versions previously made, some had rendered the Greek *ekklesia* by *congregation*, some by both “church” and “congregation,” and one or more, by the word “church” only.

In these rules, the restriction as to language, was precisely this:—“*The old ecclesiastical words to be kept, videlicet, the word church not to be translated congregation, &c.*”

It is not stated that there was any party feeling about this in the company who had the work in hand. But in any case, all argument was ruled out, and the word “church” was ruled in.

I consider it providential that the word was ordered in at that time, but if, in process of time, the word assembly, or congregation, should take its place, I should consider that also equally providential.

Nor does it appear that it would necessarily change the use of the word “church” in any important particular; while it might in some degree clear the subject from obscurities and controversies, as the word stands now.

In the Vulgate—as mentioned in previous papers—the Greek word was transferred,—not translated—and in the French (*Eglise*) and Spanish (*iglesia*), rendered from the Vulgate, the word is also carried in as far as it can be, by sound, but abbreviated and softened in the French. In these two, the French and the Spanish, it makes—I should judge—a mere blank word of no meaning whatever, in its own structure, to the people, but answering perfectly the purpose of carrying the church interpretations and traditions. But of itself it is a mere form to fill—not a living word, having lineaments and expression of its own.

St. Augustine, in a discussion of the reasons why the New Testament writers selected the word *ekklesia* (for the Christian church) instead of the *sunagoge*, conjectured that it was because of its being a word of higher and nobler significance—the *sunagoge* being more properly rendered by *congregatio*, which suggests gregariousness—cattle-gathering; while the *ekklesia* was more properly represented by *convocatio*, a calling together; and this word, (*convocatio*) if the Greek word had been translated, instead of being placed bodily in the Latin text—might have been the word used.

In that case as in the Greek we have *kletoi* the “called” and *ekklesia*, the people called, or assembly, from the same root, so in the Latin, we should have had *vocati* the “called” as it is in the Vulgate, and from the same root, *convocatio*, the assembly.

To my mind, the *congrego*, in its derivation is pleasantly suggestive of the *flock* and the Good Shepherd, and is therefore in that particular the best; but the word *convocation* is no doubt more literal. A word having these two meanings,—(*an assembly*), (*called together*)—would be the *exact* translation of the Greek.

The point to be noticed, as to St. Augustine, is, that although he was a Churchman, he says nothing of a word here expressing a polity. He admits,—as it appears to me,—in these very arguments, that the *literal* rendering is what is called for. The Latin word at that time, like the Greek still, carried its own meaning, bright and plain, on the face of it. But during these fifteen hundred years past, the Latin word has gathered to itself a vast amount of associated meaning, in some respects burying the original almost out of sight. This is seen in a very marked manner, in our word “*ecclesiastical*,” which, from its

popular literal derivation, would mean "*congregational*"—making synonyms of two words now standing very wide apart.

This change in the meaning and the formation of words opposite in meaning from the same root, brings us back to the subject of Bible revision.

As there was a necessity two hundred and sixty years ago, (seen very plainly now) that on account of the many different versions, some one authorized and perfected version should be made,—so during these two hundred and sixty years—(but to be seen more plainly by those who follow us)—the changes in the meaning of words—the discovery of new Greek manuscripts, and the results brought to light from the original text in the accumulated labors of very many hard students for more than two centuries—seem to call for another careful and critical examination of the originals, with such revision and change only as shall be absolutely necessary.

Whether such a work is done or not, will make no difference with the army of men at work in Europe and Asia and America.

They will not stop work, whether the Bible is revised or not revised. Since the world began, never have the minds of men been so taken up with the Holy Scriptures, and this, instead of decreasing, is destined to increase beyond all computation.

It is simply a question, therefore, of whether the Bible shall keep up with the popular movement or fall behind.

But on this question, of course, we find widely different views.

Here is a picture by a celebrated artist, which has become dusty and obscure, and some say—"don't touch it—I like it best just as it is—its very vagueness has ■

special charm for me—it would be wicked to modify the expression of it,—whatever time has done to it, necessarily gives it higher value—it looks more antique—in short, more divine just as it is, so please don't touch it."

Others say—"My good friends, let us have the facts—this picture was not painted with all this dust on it—the colors were bright and clear, when they were laid on, and the truth of the picture lies in the original lines and colors and not in this outside layer of smoke and dust—clean it by all means, and let us have the original idea of the artist, in all its fulness and brightness, and in all its details."

Between these extremes are the great body of Christians throughout the world who worship God in the English tongue, who are well satisfied with the Bible as it is, and will be very unwilling to have the flavor of the old English changed to modern smartness, but at the same time will not object to such changes as cannot be put aside. This is my own feeling in the matter.

The present Commission have this against them : that they are not acting by authority of the whole Christian Church. In the work of 1611 all England was in it.

The first suggestion, according to Blunt, was made by the Puritans, but the whole English church seconded the movement most heartily and cordially, so that it has been called the Church of England Bible.

The present movement, started by Bishop Wilberforce, late of Oxford, now of Winchester, is undertaken by certain members of the Convocation of Canterbury, assisted by a few other clergymen, Presbyterians, and others, fifty-two in all, of whom a few have declined to serve.

They are said to be acting in perfect harmony and

making good progress in the work. Whether their work will be accepted or not, it will unquestionably be one of great value, and in any case, it will make people read their Bibles and study its truths more than ever, and in this, alone, do good, in the best of all ways.

Whether they are making any changes in the rendering of the *ekklesia* is not known. The changes made by the late Dean Alford,—whose name stands high among Church of England Commentators—are eight in number, in four of which he uses the word “assembly,” and in four the word “congregation.”

The *assembly*—1 Cor. xi. 18 : xiv. 19. Heb. ii. 12, and xii. 23.

The *congregation*, Matt. xviii. 17. “If he shall refuse to hear them, tell it unto the congregation ; but if he also refuse to hear the congregation, let him be unto thee as ■ Gentile man and a publican.”

Acts vii. 38. “This is he that was in the congregation in the wilderness.”

James v. 14. “Is any sick among you ? Let him call for the elders of the congregation and let them pray over him.”

XX.

A M E N .

THIS Hebrew word *ahmen* has been transferred into other languages, without change. In the Greek the *eta* is used, making it, as pronounced, *ahmain*. In the Latin it is like ours,—*amen*.

The Hebrew language being written in its consonants, and the vowels added either below or above the line of letters, or in the body of the letter, by points and dashes,—we have before us a solid frame-work, with these flourishes under and over the main line.

The word *ahmen* stands in three letters, and is usually found alone. Almost all the Hebrew forms take on additions, on either side, and quite commonly on both sides,—like a cottage with wings,—so that when you look for the word, you must look in the middle of the block, or you will not find it. But this word, (*Ahmen*) is never blocked in. It is found only in thirty places in the Old Testament, in three of which it takes the small addition *ve* (and) *ahmen v'ahmen*.

Where the Septuagint translates it, *i. e.* where it is not transferred, and placed bodily in the Greek text—it is, *genoito*, “so be it.” The Vulgate translates it *fiat*.

So in the 106th Psalm,—“Let all the people say, *amen*,”—the Greek makes it—“let all the people say *genoito*, *genoito*,” (*kai eret pas laos genoito, genoito*), and the

Latin,—“*fiat, fiat,*” (*et dicet omnis populus. Fiat, fiat.*) In this passage in the Psalms the Vulgate follows the Septuagint, repeating the word, although in the Hebrew it appears but once. In three other Psalms preceding the one mentioned, it is repeated in the original—to wit:—*ahmen, v'ahmen, (genoito, genoito,) (fiat, fiat.)*

The composite Hebrew words,—*hallelu-yah*,—an abbreviation of *hallelu eth Yehovah*,—(“praise ye the Lord”) have also been transferred without change, as one word; the Greek writing it (with an aspirate,) *Alleluia*, and the Latin, the same. The word—*hahlal*—“to praise,” is used one hundred and eleven times in the Old Testament, of which seventy-seven are in the Psalms, and the forms most used are *hallelu*, “praise ye,” and *halleluhu*,—“praise ye him.”

As the word *genoito* means “let it be,” (*assent*,) the word with a negative means *dissent*,—“not so”—“let it not be”—*amen-no*.

In the New Testament this *me genoito*, (let it not be,) is rendered by our translators, “*God forbid*.” But the word *theos* (God) is *not in the text*, in those passages in St. Paul’s epistles, nor in the passage in St. Luke. Neither of them said—“*God forbid*.” They simply wrote,—*me genoito*,—“not so.”

Undoubtedly, the words “God forbid”—give the strong denial, which is implied in *me genoito*, and which the context demands, but it is no justification for bringing in the name of God, where He has not Himself first introduced it. If St. Paul or St. Luke desired to say “God forbid,” they could have done so, but they only said *me genoito*.

The *Vulgate* renders it *Absit*, in every passage,—(12 in Romans—3 in Galatians—1 in 1st Corinthians—and 1 in

St. Luke xx. 16, standing alone by itself in all these, except in Galatians vi. 14, where it appears in the middle of a sentence, as follows :

Mihi autem (apsit) gloriari, nisi in cruce Domini nostri Jesu Christi.

“(Be it) far (from) me to glory, save in the cross of our Lord Jesus Christ.” *Absit*—“be it from,”—or *absent*. *Me* (may) *genoito*,—“let it not be,”—“it doesn’t follow,”—“*No-amen.*”

It is to be observed that the Hebrew *ahmen*, and the Greek *me genoito* are direct opposites in meaning, and help to interpret each other. The root meaning of *amen* is *truth*, and when used as an adverb it is rendered “*verily.*” In the New Testament it is used often in the Gospels, standing at the beginning of a sentence.

The passages beginning “*verily, verily,*” are in the Greek, “*amen, amen;*” and the same in the Latin.

“*Verily, verily I say unto you,*”—in Greek *Amen, amen, lego umin,*—in the Vulgate, *Amen, amen, dico vobis.*

At the end of the epistles, and very generally all through the Old Testament, our translators let it stand in its original Heb. form, as printed in both the Heb. and in the Greek text, meaning *assent*; (of which the Greek rendering in the Old Testament, when rendered—is *genoito*).

St. Paul’s *me genoito*, therefore, could very properly be rendered by—“no, verily,” (*me* being a negative—and *genoito* the rendering of *Ahmen*.)

“Shall their unbelief make the faith of God without effect?” “Is God unrighteous, who taketh vengeance, [I speak as a man]?”—“Do we make void the law through faith?” “Is the law, then, against the promises or God?” “Shall we continue in sin, that grace may abound?” “Is,

therefore, Christ the minister of sin?" "Shall we sin, because we are not under the law, but under grace?" "Is the law sin?" "Is that then, which is *good*, made *death* unto me?" "Is there unrighteousness with God?"—"No—*verily*."

No doubt, the words "*God forbid*," express a stronger denial, but the plain simple facts, are all we have any right to put in a translation. The word of God should be rendered literally, where the literal expression carries the meaning of the word.

It is presumed that our commentators give an account of this phrase (*me genoito*) but as I have never met with any, I may be excused for explaining where it begins.

It is *one* of the Greek renderings of the Hebrew *ghah-leelah* (*ghah-lee-lah*)—an interjection,—meaning "*far be it*," from *ghahlah*—to open, and make profane. This Hebrew word is found in twenty-one places in the Old Testament, in nine of which it is rendered in English—"God forbid," and in four of these, the Greek is—*me genoito*.

The true English rendering is seen the best in the repetition of the word, as found in 2 Samuel xx. 20. I give the Hebrew—the Greek (*Septuagint*)—the Latin (*Vulgate*)—and our standard English rendering,—in order; to wit:

Ghah-lee-lah ghah-lee-lah li—ileos moi, ileos moi—absit, absit, hoc a me—"far be it, far be it from me."

This Hebrew word, *ghahleelah*, does not say "*God forbid*," any more than the *me genoito* with which it is occasionally rendered, but it is rendered "*God forbid*," in nine places, and in four of these, the Greek is *me genoito*, and the Latin is *absit a me* and *absit a nobis*, according to the text.

But out of the twenty-one places where the *ghahleelah* is found, there are four where it is connected with *Elohim* and *Yehovah*; and *these* places and *these only* call for the equivalent terms, “*God*” and “*Lord*,” as they stand there in the Hebrew text. These, however, are *not* rendered “*God forbid*,”—but slightly different, as follows :

1 Kings xxi. 3. *Ghahleelah liy m’ Hovah—me genoito moi para Theou*—propitius sit mihi Dominus, (ne dem)—“*The Lord forbid it me*”—(*literally*, let it not be to me, from the Lord.) The Latin is very far from literal, and equally far, also, from “*God forbid*.”

1 Sam. xxiv. 6, xxvi. 11.—In these the Hebrew, Latin, and English are the same as above ; the Greek is, *medamose moi para kuriou*.

1 Chronicles xi. 19. *Ghahleelah li m’ eloah—eleos moi o theos*—*absit ut in conspectu Dei mei*—“*my God forbid it me*.”

In these cases, the words *Lord* and *God*, being found in the Hebrew, appear properly in the English, just as we find them also in the Greek *theos* and *kurius* and in the Latin *Dominus* and *Deus*.

But the Hebrew, and Greek, and Latin have no such words in the other passages, where *we* say “*God forbid*”—to wit :

Job xxvii. 5.—“*God forbid, —ghaleelah—me moi eie—absit a me*.

1 Samuel xx. 2.—“*God forbid, —ghahleelah—medamose—soi—absit (non morieris)*.

1 Samuel xii. 23.—“*God forbid, —ghahleelah—emoi medamose—absit autem a me*.

2 Samuel xiv. 45.—“*God forbid, —ghahleelah—(Greek omits)—hoc nefas est*.

Joshua xxii. 29.—“*God forbid, —ghahleelah—me genoito—absit*.

Joshua xxiv. 16.—“*God forbid,*”—*ghahleelah—me genoito—absit.*

Genesis xliv. 7.—“*God forbid,*”—*ghahleelah—me genoito—[the Latin omits.]*

Genesis xliv. 17.—“*God forbid that I*”—*ghahleelah—me moi genoito—absit a me.*

These passages show very plainly where St. Paul found his *me genoito*, and if he had added (as the *Septuagint* has it in 1 Kings,) *para Theou*, then we should have had “*God forbid ;*” but in all the sixteen places where he uses the words they stand utterly alone.

If *me genoito* is an abbreviation, and carries those words, (understood,) and if that was the use in St. Paul’s time, then the English rendering is right—otherwise it is very far from right, and all the worse, because it is now so difficult to change.

We see now the condition and bearing of these words, to wit :

Ahmen—genoito—flat.

Ghahleelah—me genoito—absit.

Christ is Himself *the Amen*, and they alone who received Christ, have received the *amen*. They alone understand it. They alone practice it. They alone carry it with them. They alone have it as an eternal inheritance.

Next to the names of God, therefore, the word *Amen* is the grandest that is ever uttered under the sun.

Oh my God—*Jehovah Elohim*—grant unto us to say in all time of trouble and of trial,—the bright days and the dark days,—the joy and the sorrow,—the sickness and the health—the life and the death,—“*Amen and Amen.*”

מן

I now close these papers. I said "Amen," as I supposed, about six weeks ago, and that in three or four languages, which ought to have made an end at that time ; and now, if I go on again I shall never know when or where to stop.

Examining the parish record of St. John's Church this morning for the first time—as it happened, since I became a member—I found it to be—strangely enough—precisely twenty-one years to-day [May 5th,] since I took my first communion in the old church, where, on last Sunday, [April 30,] we took our last communion. In all these twenty-one years which close to-day, I have engaged in no work for which I am more thankful than for this—the preparation of these papers—a work wholly foreign—as I imagined—to my natural inclinations and tastes, but which I now lay down, with unfeigned reluctance. I should very much regret if any harm should come to any one from the reading, but as they are chiefly statements of facts and plain inferences, it is difficult to see in what way any one can receive wrong impressions from them.

Still it is not impossible that some one reading carelessly and without perceiving everywhere the line of thought, may misjudge the case, and make inferences wide of the mark.

It was my intention to examine the Greek *diakonos*—*episcopos*—*presbuteros*—*apostolos*—in the same way, but very briefly—and at some future day I may do it, unless some one else,—having the leisure—will in the mean time save me the pleasant labor.

The pledge to keep myself free from any party bias, has, I think, been fairly kept. We have had but one single topic before us, and that only in its initials, its

mere beginning. On and over these premises, the search in the Old Testament has been thorough,—but the *ministry* and the *government* of the *ekklesia* have not been properly in range—they lie bevond.

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